THE CONFORMITY BETWEEN MODERN and ANCIENT CEREMONIES:

WHEREIN

Is proved, by inconteſtable Authorities, that the CEREMONIES of the CHURCH of ROME are entirely derived from the Heathen.

WITH AN

APPENDIX,

Shewing the CONFORMITY of their CONDUCT toward their ADVERSARIES.

II. CORINTHIANS, vi. 16, 17, 18.

What agreement hath the Temple of God with Idols?—— Wherefore come out from among them and be ye ſeparate, ſaith the Lord; and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty.

Now firſt tranſlated into *Engliſh* from the Original *French*, printed at *Leyden* in the Year 1667.

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BRITISH MUSEUM

To

The true Lover of his Country,

And ſincere Friend of the

CHURCH of ENGLAND,

In Oppoſition to

All falſe Patriotiſm,

And falſe Religion,

The RIGHT HONOURABLE

JOHN LORD GOWER, &c.

This Treatiſe

Is with the utmoſt Reſpect inſcribed

By his LORDSHIP'S

moſt Humble,

moſt Obedient Servant,

The TRANSLATOR.


STRUSHLA MUSEUM

The Tranſlator's Preface.

THAT the Characters of Perſons of diſtinguiſhed Merit ought to be faithfully tranſmitted to Poſterity, is an undoubted Truth. It is a piece of Juſtice due to their Virtues; and it is a Right belonging to Mankind in general, that ſucceeding Ages may by ſuch Examples be incited to an Imitation of their Behaviour. And this likewiſe holds true with regard to Books. The Reſcue of a valuable old Treatiſe from Oblivion, is a kind of Debt due to its Author; and certainly is the greateſt Service a Man can do the learned World, next to preſenting it with a new Work of real Uſe and Value.

Had the Re-publication of detached Tracts of an approved Character been more frequently practiſed, I doubt not but many excellent Pieces upon very important Subjects would have been well known in the World, which are now entirely ſunk in Obſcurity, and by diſappearing have made way for worſe Performances upon the ſame Points. Many admirable Books have been loſt by the Smalneſs of their Bulk; others have been deſtroyed by falling into ignorant and illiterate Hands;

and not a few, eſpecially thoſe of the controverſial Kind, are either quite vaniſhed, or become very ſcarce, by the Diligence of thoſe Men whoſe Doctrines or Practices were thereby placed in a Light they could not bear. Literary Hiſtory furniſhes many Inſtances of this Nature, where no Application or Expence have been thought too great in order to ſuppreſs thoſe Writings which confuted erroneous Tenets, or expoſed bad Practices, eſpecially if either of them were Inſtruments of heaping up Wealth, or extending Power. A very eaſy, and a very efficacious Method of ſilencing Gainſayers! As the Stroke of a Stilletto takes off an Enemy as effectually, and more quietly, than could be done by a legal Sentence. And I make no queſtion but the Gentlemen of the Church of *Rome* have prevented more of their Opponents from diſturbing them, by this Method, than by the *Index Expurgatorius* itſelf.

The following Treatiſe has, I think, had a very narrow Eſcape from this Fate. For, tho' I have been pretty much converſant in large and well-furniſh'd Libraries, I never ſaw but two Copies of it: From one of theſe the preſent Tranſlation is made, and the other was in the noble Collection of

of the late Lord *Oxford*. Whether this Conjecture is true or not, or whether the Book itſelf is of Value ſufficient to deſerve this Treatment from the Emiſſaries of *Rome*, I will not poſitively ſay. That the Subjects it treats of, are of Importance, and worth examining, I was fully convinced of, from the Reception which a *Letter from* Rome, which handles the very ſame Points, has met with from the Publick. Upon comparing the ſeveral Articles of Conformity produced, in that celebrated Performance, with thoſe we meet with here, together with the Authorities that are cited, and the Way of arguing made uſe of in both, I at firſt took them for the ſame, or at leaſt that they differed no otherwiſe than two Pictures of the ſame Perſon wou'd do, if drawn by the ſame Hand. But this I preſently found could not be the Caſe, upon comparing the reſpective Dates of the two Pieces, which being very different, it ſet me upon examining whether the *Rev. Doctor* had any where told the World that he was acquainted with this prior Author, or had dropped any Hint which might furniſh a ſatisfactory Reaſon for the *remarkable Conformity* there is between them. And here all the Information I got, was from one Paſſage in the Doc-

Doctor's Preface; 'Many Writers, ſays 'he, I know, have treated the ſame Sub-'ject before me; *ſome of which I have* 'never *ſeen*; but thoſe I have looked in-'to, handle it in a manner ſo different-'ly from what I have purſued, that I 'am under no Apprehenſion of being 'thought a Plagiary, or to have under-'taken a Province already occupied.' It had methinks looked better if the Doctor had given a Liſt of the Writers he was acquainted with, who had treated the Subject before him; for as to comforting himſelf with lying out of danger from the ſcandalous Charge of Plagiariſm, by his *purſuing a different Manner in handling the Point*, I fear it will prove but a weak Plea, when this Tract and his Letter are fairly compared: I confeſs, my own Capacity is ſo weak, that I can diſcern but little *Difference* between them, as to the *Manner* of the two Pieces, except that the one is thrown into the Form of a Letter, and the other exhibits an old formal Diviſion into Chapters, where the Matter is thrown under regular Heads. Mr *Bays*, indeed, informs us, in the *Rehearſal*, of a Way of Writing, which he ſometimes condeſcended to make uſe of. He was Maſter, it ſeems, of a *Regula duplex*, and the *Manner* of it was this; He took a Book

a Book, and if it was Proſe, he put it into Verſe, or, if it was Verſe, he put it into Proſe, *alternatively:* And the Conſequence was, that, truly, *by this Method* he made it his own. Whether this notable *Rule* is now in the *Doctor's* Poſſeſſion, and he can, by the Help of it, *make another Man's Works his own*, by turning them into another Language, or ſome ſuch ſlight Change, I will not take upon me to aſſert. I would not charge any Man directly with Plagiariſm, except I could make a full Proof of it; the World may judge for itſelf in the preſent Caſe. If the *Doctor* ſuffers a little on this Head, I dare ſay he knows how to behave, having before this been charged with ſomething like it, when *his Method of diſpoſing a Library* was publiſh'd. The latter Part of his Aſſertion, 'that he *lay under no* Appre-'henſion of being thought—to have un-'dertaken a Province already occupied,' will, I fear, be likewiſe looked upon as a little too opinionative. Some of thoſe Writers whom the Doctor *had not ſeen* might, for any Thing he knew, have occupied this Province, as well as he could do; and, I own, I cannot but think the preſent Tract, if the Number of Conformities it produces be conſidered, together with the Variety and Weight of the Authorities

it

it alleges, is nothing inferiour, either in Copiouſneſs or Solidity, to the *Doctor's* celebrated Letter.

However theſe things may be, the Subject is undoubtedly of Importance enough to deſerve the Attention of every Man, who has any value for civil Liberty, or true Religion. Our own Hiſtory is ſwelled with tragical Accounts of the Miſeries derived upon this Kingdom, by the Practices of the See of *Rome*; and we find, by daily Experience, that they are always buſy in trying to reinſtate their baniſhed Authority among us again. So that it cannot but be worth our while to have, now and then, an Eye upon theſe reſtleſs Adverſaries, and to call to mind their former Tranſactions here, together with the Nature and Force of thoſe Inſtruments by which they were brought about; of which here follows a ſhort Sketch.

By enjoining the Clergy Celibacy; by introducing ſeveral Orders of Monks; by uſurping the Diſpoſal of Benefices; by Oaths (*a*) of Fidelity to the *Pope*, exacted

(*a*) This oath was required to be taken by every one, Lay man or Prieſt, on whom the *Pope* conferred any Office or Benefice. Mr *Rymer* has printed the Form of one in the 11th Volume of the *Fœdera*, pag. 482. It was taken

ed upon every Collation; by removing Cauſes to their own Courts, by Appeals, (*b*) and

ken by *Walter Bedlow* upon his being made Apoſtolical Notary, who ſtiles himſelf *Clercius*, but ſays, he was not married, nor in Holy Orders. The Subſtance of it is; 'That he will henceforward be faithful to St *Peter*, the 'Holy Roman Chruch, and to his *Lord and Maſter* Pope 'Pius the 2d and his Succeſſors.—That he will not be 'privy to any Counſel, whereby they may loſe Life or 'Member, or be over-reached.——That he will keep their 'Counſels;——and either hinder or diſcover any thing 'that tends to the Danger or Prejudice of the *Pope* or 'Roman Church. That he will help them to defend, 'keep, or to recover, *againſt* all Mankind, the Papacy of '*Rome*, the Regalia of St *Peter*, and the Rights of the 'ſaid Church (eſpecially ſuch as belong to the Church in 'the Town or Country where he was born.)'

Here is an unlimited Allegiance ſworn to the *Pope*, without any Reſerve made to the Rights of the Crown, the Liberty of the Subject, or even the King's Perſon, in any Caſe, where what they called the Privileges of the Church were concerned: So that *Henry* the 8th very juſtly ſaid that all thoſe who had taken this Oath were but Half-Subjects. The curious Reader may ſee ſome more Copies of Oaths of this Stamp, with the famous Clauſe *for proſecuting Hereticks*, in *Miſcellaneous Correſpondence*, No. IV. printed by Mr *Cave*.

(*b*) It may at firſt View ſeem ſtrange that People ſhou'd ſubmit to, or willingly practiſe this Method of having their Cauſes determined at *Rome:* As they were by this means carried into a Court at a great Diſtance from home, where the Determination was ſure to draw upon them a heavy Expence, tedious Attendance, and very often vexatious and unjuſt Delays; terrible Appendages to a Law-Suit, which is generally Plague enough of itſelf. But then it muſt be conſidered that one of the Parties was always the *Pope*'s Creature, and by lodging an Appeal before him pretty ſure of a favourable Determination. And as for the other, if he was a Clergyman, Deprivation; if a Lay-man, Excommunication, or ſome Eccleſiaſtical Cenſure

and by the extravagant Powers granted to their Legates, they created a ſeparate Intereſt between many Eccleſiaſticks

ſure would probably follow a Refuſal to appear at this Tribunal.

But perhaps the Matter lay deeper, and may be thus in part accounted for: About the Year 1137, the Roman Civil Law was revived in *Italy* by *Innerius*, which was ordered to be read in *Germany* and *Italy* by the Emperour *Lothaire* the 2d, who decreed that all Cauſes ſhould be determined by it. It was ſoon perceived that this would be of bad Conſequence to the Papal Authority, if the Practice once became general: For here was a Standard of Right and Wrong ſet up, very different from that made uſe of in Eccleſiaſtical Courts; and beſides if ſuch a rational Body of Law had once been known univerſally, it would have given Mankind very different Notions of their Civil Rights from thoſe inculcated by the Roman Doctors. All Endeavours were therefore to be uſed to prevent this peſtilent Syſtem from ſpreading, or to furniſh an Antidote againſt it. *Gratian* was immediately ſet to work in compoſing the *Grand Decretal*; a Book of a quite different Stamp from the *Juſtitian Code*, both in the Maxims it was founded upon, and the Laws it contained. For it was wholly made up of Decrees of *Popes*, Canons of Councils, and ſuch Paſſages of Fathers as were for their Purpoſe, without any Diſtinction between ſpurious and genuine. This was publiſhed and authorized by *Eugenius* the 3d, about the year 1151. *Gratian* was diſpatched to *Paris*, to read this Syſtem in the Univerſity there. *Celeſtin* the 3d ſoon after ordered that all pecuniary Cauſes of the Clergy in that City ſhould be determined by it. And farther (which almoſt ſurpaſſes Belief) *Honorius* the 3d, A. D. 1210, *forbid the reading the Civil Law there, on pain of Excommunication.* Suitable Pains were likewiſe taken to the ſame Purpoſe in other Parts of *Europe*. So that after this, it is no wonder that Appeals and Citations to *Rome* were very frequent, ſince ſuch a Syſtem could not fail of claſhing in many Inſtances with the Civil or Municipal Laws of thoſe Countries where it was introduced.

ticks and their Fellow Subjects; and, in conſequence of this, detached them in a great meaſure from any Dependance, either upon their Prince or their Neighbours. By *Peter*-Pence, Firſt-fruits, or Annates, Inveſtitures, Maſſes for the Dead, and the like Means, they drew a large Share of the national Wealth either into the *Pope*'s Coffers abroad, or thoſe of his Creatures here. If a Prince mounted the Throne, with a crazy Title or a weak Head, theſe Incidents were ſure to be well improved; a Competitor was ſet up againſt the firſt, and his Holineſs made Umpire and Judge of the Cauſe; and it was great Odds but the latter was ſent upon a Quixote Expedition to the Holy Land, where he begger'd himſelf by a War he had no manner of Concern in, and in the mean time had the Affairs of his Realm conducted by the *Pope*'s Legate, and other Creatures of the Vatican.—By ſuch Steps as theſe did the See of *Rome* gradually erect in this Kingdom an Authority nearly equal to the Civil Power, both in its legiſlative and executive Capacity, and almoſt independent of it. This was the Source of much Diſtraction and Miſery to the Subject, highly ignominious to the Crown, and in many Inſtances gave a total Obſtruction to common Juſtice.

(*c*) This was an unnatural and monſtrous Form of Polity; and, from its Conſtitution, incapable of ſubſiſting for any great length of Time in ſuch a Shape. And accordingly we find it conſtantly producing inteſtine Struggles between the Regal and Hierarchical Powers. In one of theſe, an Arch-Biſhop was cruelly murdered at the High Altar, and ſtood for many Years after recorded in the Kalendar of the Church for a Saint, tho' he much better deſerved a legal Rank in the Regiſters of the Tower; and at laſt the Contention terminated in the Surrender of the Crown into the *Pope*'s Hands, to be thenceforward held of him and his Succeſſors in Fee, on the annual Payment of a thouſand Marks: A Fact very extraordinary in itſelf, and attended with ſuch Circumſtances of Meanneſs on one ſide, and Inſolence on the other, as wou'd ſeem altogether incredible, were not the Inſtrument of Reſignation, and the Conditions upon which it was made, ſtill extant! Such were, and ſuch always will be, the Conſequences of a full Belief of the *Pope*'s Supremacy.

After

(*c*) A remarkable Inſtance of this we have in the Time of *Henry* the 2d. In the 6th Year of his Reign, Information was made to him that ſince his Coming to the Crown there had been above a hundred Murders committed in the Kingdom by *Prieſts* and Men in Orders, and very few of them puniſhed for the Facts. Such was the Fruit of the ſeparate Juriſdiction of the *Pope!*

After this, it is no wonder that we find the Uſurpations and Exactions of the Papacy continually increaſing. Our Annals are full of Diſputes relating to Collations to Benefices, and Appeals and Citations to the Court of *Rome*. By theſe, and the Oaths taken by all Perſons who received any Office from the *Pope*, the Papal Power was maintained and extended, and an immenſe Treaſure annually drawn to their Coffers. Inſomuch that in the Year 1252 the Clergy complain'd that, beſides the annual Tribute of 1000 Marks, the *Pope* received yearly out of the Kingdom 50,000 Marks more for Grants of Benefices only. A prodigious Sum *(d)* in thoſe Days, when Gold and Silver were much ſcarcer in *Europe*, than they have been ſince the Diſcovery of *America*, and the Paſſage to the *Indies* by the Cape of *Good Hope!*

Theſe

(*d*) Beſides the Scarcity of Coin, another Conſideration ſhews the Vaſtneſs of this Sum. The Mark was then thirteen Shillings and four Pence, as at preſent, but then a Pound really was what the Word ſignifies; *i. e.* a Pound of Silver, of the ſame Fineneſs with that now current, was coined into no more than twenty Shillings and three Pence, whereas it is now coined into ſixty-two Shillings. So that each Shilling was in Weight and Purity of Silver nearly equal to three of ours, and by conſequence each Mark then treble to a Mark now.

Theſe exorbitant Claims were ſupported by various Methods, ſuited to the particular Exigencies of the Times, but moſt of them had no better a Foundation than Bulls and Decrees of the *Pope*'s own making. And tho' ſome of them were of a very ſtrange Nature, ſuch as their forbidding the Clergy to pay any Taxes to the Crown without the *Pope*'s Conſent,(*e*) and their uſurping in effect the Diſpoſal (*f*) of all the Benefices in the Kingdom; and tho' loud Complaints, and very ſharp Remonſtrances were made againſt them, yet they were always fruitleſs. The *Pope*, after ſome Bickerings, was conſtantly victorious in theſe Diſputes, and the utmoſt that our beſt and wiſeſt Kings cou'd obtain (were their Demands never ſo reaſonable) was only fair Words and Promiſes, if they came off ſo well. Even *Edward* the 3d, after ſeveral Broils upon theſe Accounts, could at laſt obtain no better Terms than a ſhuffling Compoſition, wherein the *Pope* modeſtly ſtipulates to be more moderate in

(*e*) This was done by *Pope Boniface*, A.D. 1296, in the Reign of *Edward* the firſt, a very heroick Prince.

(*f*) *Clement* the 5th, about the Year 1311, gave all the vacant Benefices in the Province of *York* to Cardinal *Ademar*, and ſoon after all thoſe of the Province of *Canterbury*.

in his Collations for the future. (*g*)

The Parliaments of *England*, indeed, generally acted with the Spirit of true Patriots, in ſtemming theſe Overflowings of Ungodlineſs. The Statutes of Proviſions, by which they thought to cut off all Dependence upon *Rome* for Preferment, and to preſerve the Cogniſance of Cauſes in the proper Courts here; and the ſeveral Acts of Mortmain, deſigned to preſerve the Lands of the Kingdom from being wholly monopoliſed by People under a foreign Influence, were very wiſely calculated for bringing about the Ends for which they were intended. But theſe ſoon put the Eccleſiaſticks to work upon a Counter-mine; and, according to Cuſtom, when *Henry* the 4th aſcended the Throne, whoſe weak Title ſtood greatly in need of ſuch a powerful Support as theirs then was, the *Act for burning Hereticks* was obtained. This was a ſtrong Barrier; for as Hereſy was a Crime purely religious, the Cognizance of it lay wholly before their Courts, and by this Law they could declare any Opponent a Heretick at pleaſure, and deliver him over to the ſecular Arm. And what was more, this Act was ſeverely executed, whereas the Statutes

(*g*) See the Inſtrument in *Rymer's Fœdera*, Tom. 7. p. 136.

tutes of Proviſors and Mortmain, like many other Laws, were almoſt uſeleſs for want of being put vigorouſly in Force. When a Biſhoprick was vacant, and the Crown was deſirous of filling it with a Perſon who might be of Service to the regal Dignity, but was diſagreeable to the Chapter who were to elect, a Licence was granted by the King, permitting the Party to apply to *Rome* for a Proviſion, with a *non obſtante quovis Statuto*: Of theſe we meet with many in Mr *Rymer*'s Collections. The *Pope* was ſure to comply with every Application of this Kind, becauſe by granting it he in ſome meaſure kept alive his own Claim. The Statutes of Mortmain were likewiſe eluded by various Artifices. One, which was invented by the Chicane of the Lawyers, was very frequently practiſed. When a Monk had ſo far worked upon any Man's Superſtition, as to make him deſirous of paſſing over a fat Glebe to a Monaſtery for the Good of his Soul, the Difficulty was how to get it transferred. Deeds, Wills, and ſuch like Conveyances uſed in Law were here of no Uſe, as theſe Statutes ſtood in the way, and were not to be got over without a Licence from the Crown, which in many Inſtances it was difficult to obtain, and in others ſo expenſive as to be

more

more than tant-amount to the intended Acquiſition. The Practice therefore was for the Monaſtery to bring a ſham Action upon a feigned Title, to which the Defendant either did not appear, or made but a weak Defence, ſo that Judgment went of courſe for the Claimants, who took Poſſeſſion as quietly, and enjoyed the Premiſes as ſecurely, as if none of theſe Statutes had ever been made, or they had obtained a *Non Obſtante* againſt them. Thus were theſe Statutes either neglected or eluded, and the Papal Authority rode triumphant in ſpite of them all. Inſomuch that we find in *Henry* the 7th's Time, that *Innocent* the 8th had the Arrogance to *approve* and *confirm an Act of Parliament*, made for the Settlement of the Crown, *by a Bull* (*b*). As if the Authority of the King, Lords, and Commons of *England* was of no Validity in a Matter purely temporal, unleſs ſupported by his Holineſs's Sanction!

But altho' theſe Statutes were for a time fruſtrated, and lay almoſt uſeleſs, yet, as the Duke of *Buckingham* facetiouſly obſerved upon another Occaſion, it was at laſt found, that Acts of Parliament were not

(*b*) This was dated at *Rome* 6. Calend. Aprilis A. D. 1486. It is in Rymer's Fœdera, Tom. 12. pag. 301.

not like Women, the worſe for being old. The Acts of Proviſors lay for a long time like a double-edged Sword ruſting in a Sheath, but were at laſt drawn forth by an enterpriſing Prince, who knew the Keenneſs of their Edge, and had the Skill to draw the whole Clergy of *England* within the Reach of their Sweep.

Every Body knows that I mean *Henry* the eighth, and few People are unacquainted with the Uſe he made of theſe Laws, and how far they were inſtrumental in bringing about the Reformation. It is not my Deſign to enter into the leaſt Detail of the Steps taken, or the Means made uſe of in effecting this great Turn of Affairs. This is done at large in an accurate Hiſtory of that Tranſaction, ſupported by authentick Records, and not by hearſay Stories. Nor ſhall I offer at unravelling the Intrigues, or deſcanting upon the Meaſures then purſued, by which the Clergy, (as they ought to be) were at laſt united in their Allegiance under their natural and legal Head, the King, together with the reſt of their Fellow Subjects. I ſhall only mention two Particulars, which, among the many good Things brought about in that grand Tranſaction, I think cannot be too much lamented.---The firſt is, that at the Diſſolution

lution of Monaſteries, many Parochial Cures that lay near them were left deſtitute of a competent Maintenance for the officiating Prieſt. This was the Caſe of many Market Towns in the Kingdom; where the Harveſt was great, but the Stipend of the Labourers ſcandalouſly ſmall. This gave room for grievous Wolves to enter in among the Flock. And tho' I will not affirm that it has been the Riſe, yet doubtleſs it has been the main Support of thoſe many Schiſms and Diviſions in this Reformed Church, by which the Nation's Peace has been often deſtroyed, and the Religion of Chriſt diſhonoured. —The ſecond is, that by this long Dependence of the Clergy upon the See of *Rome*, many People ſtill look upon *their* Intereſts as different from, and in ſome Caſes contrary to, thoſe of the Laity. An Opinion which, I fear, breeds many Heart-burnings, and I doubt hath ſometimes given Birth to Oppreſſions on both ſides.—I wiſh I could as eaſily point out a Remedy, as I ſincerely bewail the Truth of the Fact. Sure I am, that the Grievances ſtill ſubſiſting in this Kingdom, from the ſmall Remains of Papal Power, are the moſt ſeverely felt by the Clergy. And I ſhould look upon any of *that* Order as almoſt infatuated, who did not in every Civil Inſtance

ſteadily purſue, what is the peculiar Glory of this Nation, the Intereſt of a BRITISH FREEHOLDER.

This is a Draught in Miniature of ſome of the natural Effects of Popery as to Temporals. A compleat Picture of it, ſurrounded with its conſtant Attendants, and followed by its inſeparable Train, is a Performance much too great to be attempted in this Work. It is ſufficient to obſerve, from what has been ſaid above, that the Introduction of it here (which, tho' often attempted, is not, I think, at all likely to ſucceed) could not but be fatal to our preſent Conſtitution: Becauſe, wherever it gets Footing, its natural Influence will affect all the Civil Rights of Mankind, Property, Liberty, and even Life itſelf.

Theſe Obſervations, however true they may be, yet will perhaps, at firſt ſight, appear ſomething foreign to the Deſign and Title of the preſent Tract, which ſeems only to relate to Ceremonies. But I think, whoever reflects a little upon the Nature of Ceremonies, and the uſual Effects they produce in Mens Minds, will ſoon be convinced of the Connection between them and the Affairs of civil Life. Such as Mens Opinions are, ſuch will be their Actions: Whoever has bad Principles

ples will certainly act like a Knave. And if we apply this to the Point in hand, as a Tree is known by its Fruits, ſo Ceremonies are, generally ſpeaking, outward Signs and Declarations of Mens private Tenets. And tho' ſome People may perform them without any Meaning at all, yet, I think, it may be affirmed that they uſually have reference to the general Opinions of the Communities where they are practiſed. I believe, for inſtance, moſt People will allow that Kiſſing the *Pope*'s Foot is a Token of acknowledging the Supremacy: And that the Arch-Biſhops Pall was always looked upon as a Badge of *their* Dependency upon the See of *Rome*: Two Points, which, it is well known, have raiſed terrible Combuſtions in this Kingdom. Beſides, as theſe outward Signs, eſpecially the moſt expreſſive of them, are on purpoſe very frequently repeated, and ſet almoſt every Day before Mens Eyes, they cannot but be very inſtrumental in keeping alive thoſe Opinions they were intended to refer to. And many Inſtances may be given of idle Notions, and very ſcandalous Falſities, which, by the aſſiſtance of Shew and Pageantry, have not only been preſerved from Oblivion, and guarded from Examination and Contempt, but ſupported in general Eſteem and Veneration.

It was obſerved that Ceremonies are, generally ſpeaking, outward Denotations of ſome received Opinions, or, at leaſt, built upon them; but this muſt be underſtood as generally, and not univerſally, true. For, I believe, the Reverſe is ſometimes the Caſe, and a popular Cuſtom handed down from our Forefathers may be ſtill kept up, when the Reaſon of its firſt Inſtitution is forgotten. And this may, in time, be a Means of bringing in ſome new Opinion, to which the Cuſtom itſelf may be fancied to have a peculiar Reference. We have an Inſtance of the former (of retaining old Cuſtoms when the Reaſon of them is forgot, or not attended to) in many of the midland Parts of *England* at this Day. It is uſual for the Poor, upon *All Souls* Day, to go from one Village to another a begging *Soul Cakes*, which are freely diſperſed by many good Proteſtants, who believe neither Purgatory, nor the Efficacy of Maſſes for the Dead; as well as by many others, who know little of either, but only do it in compliance with popular Practice. (*j*) And I leave it to be

(*j*) Perhaps another Inſtance of this Nature ſubſiſted not long ago in the Metropolis itſelf: Where it was uſual to bring up a fat Buck to the Altar of St. *Paul*'s, with Hunters Horns blowing, &c. in the middle of Divine Service. For on this very Spot, or near it, there formerly ſtood a Temple of *Diana*.

be conſidered, whether the Cuſtom of aſſembling yearly at the Graves of Martyrs, and praying there, tho' the Practice at firſt was innocent, nay perhaps laudable, did not naturally tend to the making Men look upon them as Mediators, (*i*) and by very eaſy Steps introduced the Invocation of Saints, together with a Veneration for their Relicks, and many other ſuperſtitious Appendages.

Now, which ever of theſe be the Caſe, whether theſe Ceremonies be productive of Opinions, or built upon them, the Alliance between them is very manifeſt: And I doubt not but many of the ſuperſtitious Tenets of the Church of *Rome* would in a ſhort time be exploded, were they deprived of their auxiliary Support of outward Pomp and Parade; Tapers, Veſtments, Muſick and Proceſſions. Had ſome of our Anceſtors at the firſt Appearance of the Ceremonies here mentioned, wrote a ſhort Treatiſe upon the Plan of this preſent Book, and ſhewed the Origin of them to be Heatheniſh, and grounded wholly upon Fiction, and that their natural Tendency was to introduce thoſe falſe Doctrines they were firſt founded on, or

(*i*) The Reader who has a mind to ſee a fuller Account of this Matter, may conſult Sir *Iſaac Newton*'s Poſthumous Work, entitled, *Obſervations upon the Prophecies*, &c. Part I. Chap. 14.

or others as deſtructive of true Chriſtianity, the Religious and Civil Rights of Mankind could hardly have been ſo encroached upon as we have ſeen they were. Nay, had but two ſingle Articles, which are here ſhewed to be of Pagan Extraction, been effectually expoſed, I mean Purgatory and Merits, it would more effectually have ſtopped the Growth of the exorbitant Riches and Power of the Papacy, than all the Acts of Proviſors and Mortmain put together. How great a Source of Wealth one of theſe alone was to the Coffers of Maſſing Prieſts, may be ſeen from a curſory View of the Inſtruments, publiſhed by Sir *W. Dugdale* in the *Monaſticon*; where moſt of the rich Benefactions, there recorded, are for finding of Tapers, ſaying of Prayers, and the like, *for the Health of the Donor's Soul*, and the Souls of his Family. But had the heatheniſh Origin, and meer Vanity of this been laid open; had it been ſhewn that there was no Foundation in the Goſpel for it, this had been doing the Work effectually: This had dried up the Fountain from whence thoſe Streams proceeded, which the Laws abovementioned were Mounds too weak to reſtrain from overflowing.

Some

Some of theſe Ceremonies were probably brought into the Church without any ill Deſign, and would perhaps have been rejected with Abhorrence by the Perſons who practiſed them, had they foreſeen to what Purpoſes they were afterwards to be perverted by Intereſt and Ambition. Mankind have a natural Fondneſs for the Opinions and Cuſtoms they have been long habituated to. And it is no wonder that ſome of the early Converts to Chriſtianity, after having rejected the groſs Parts of Paganiſm, ſuch as Polythieſm and Idolatry, ſhould yet be deſirous of ſtill retaining ſome Ceremonies, which they might think indifferent in themſelves, and capable of being innocently adopted into the Worſhip of God. Of this Propenſity to Uſages which Men have been long accuſtomed to, we have plain Indications among the Fathers themſelves; ſome of whoſe Writings have a manifeſt Reliſh of the Phraſe, Manner of Expreſſion, and Way of Reaſoning which was peculiar to that Sect of Philoſophers in whoſe School they had been bred up. The Vulgar, ever fond of Shew and Parade, eſpecially if attended with Jollity and Feaſting, cannot but be ſuppoſed to have had a yet greater Fondneſs for thoſe Things

things which themſelves and their Fathers had practiſed immemorially. And in this State of Affairs, when the Empire became Chriſtian, and Converts of all Kinds came in by Shoals, (ſome (*k*) not entirely diveſted

(*k*) No ſtronger Proof can be given of this Affinity between ſome Pagan and Chriſtian Cuſtoms, than from what appears in their reſpective Inſcriptions. Of theſe I have ſelected a few out of Biſhop *Fleetwood*'s Sylloge, which furniſhes ſome Specimens of both Kinds, and is a Book more eaſy to be met with than *Gruter* and *Aringhius*. Theſe make it very ſuſpicious that ſome Nominal Chriſtians retained Pagan Opinions as well as Pagan Practices.

A Sepulchral Banquet.

Heathen.

P. Petreio P.F. Quadrato. et. P'. Evariſto Lais. Mater. Statuam. poſuit ob cujus dedicat. Coll. Cent. Epulum ex. more. ex. ip. ..... HS. XII. ut quodann. in perpet. die Natal. Quadr. V. id. apr. qua. reliquiæ. ejus. conditæ. ſunt. ſacrifium. facerent. an. fare. et. libo. et. in. templo. ex. more. *epularentur*. et. Roſas. ſuo. tempore. deducerent. et. ſtatuam. decernt. et. coronarnt. quod. ſe. facturos. receperunt.

pag. 189.

Chriſtian.

Attio. Proculo. Lectori. Filio. dulciſſimo. qui. vixit. ann. XVIII. M. VIII. D. VII.
Fabia. ſecunda. contra. vot. *menſam* poſuit.

pag. 346.

Imprecations on Violators of Sepulchres.

Dis. Man.
Monumentum hoc volens qui violaverit
Illi manium numinum irata ſunto.

pag. 328.

D.M.'
C. Julius. C. L. Barneus.
Ollam ejus ſi qui inviolarit
Ad inferos non recipiatur.

pag. 256.

L. Cæcilius. L. et. D. L. Florus. Qui Male pereat inſepultus jaceat non reſurgat Cum Juda partem habeat ſiquis ſepulchrum hunce violaverit.

pag. 517.

+ic requieſcit in pace Domina Bonuta quæ vixit annos XXXX et D. Menna qui vixit An..... .....e. abeat anathema a Juda ſi quis alterum omine X ſuperpoſuer. anathema abeas Da Tricenti decem

veſted of Pagan Opinions, and many more ſtrongly attached to Pagan Practices) was e that

Heathen.	*Chriſtian.*
Qui hic mixerit aut cacarit habeat Deos. ſuperos. et. Inferos. iratos. pag. 221.	cem et octo Patriarchæ † qui chanones expoſuerunt et da Sca XPI quatuor Euguanguelia. pag. 386.

× i. e. *hominem.* † i. e. *Niceni patres* 318, *qui hic male Patriarchæ omnes vocantur.*

Non admodum vetuſta eſt hæc Inſcriptio, ſed Ævi cujuſdam Barbari.

The Appellations given to the Grave.

D. I. *Domum* æternam Julia Agape poſuit Obſequenti Marito Et Juliæ Fæliciſs. Fratrib. Pientiſs. pag. 327.	*Domus* æterna Septimi et × POIOC PC enies. × *Forte, et hujus progenies.* pag. 480. *I ſhould have taken this for a Pagan Inſcription tho' in a Chriſtian Burying-place, had there not been another like it* pag. 494.
Memoria. Valeriorum. Sim. Felici. et. Conſtanti. ſibi. ſuisque, poſt. q. eorum. Heredes. fecerunt. habet. in. agr. p. XXX. in. fr. p. XV. Homo. reſpice. caſus. et ab aliena memoria recede. domus h. æterna. pag. 240.	*Domus* eterna Ex——— Et Tigris in pace. *Wherein the Expreſſion,* in pace, *ſhews it to be Chriſtian, to whom I believe it is peculiar, and is frequently met with.*

Requeſts for the Paſſengers Prayers.

D. M. Et. memoriæ. æternæ. Fauſtini. M. Aureli. Infantis. dulciſſimi. qui. vix. &c. Multis. annis. vivat. qui. dixerit. Arpagi. tibi. terram. levem. pag. 238.	——— Onns. qui. intratis. in. hanc. aulam. Dei orationem. orate. pr. me. Peccatorem. ſi. Dm. abeatis. Protectorem. quia. cod. eſtis. fui. et. quod. ſum. eſſere. abetis. et. ſi. quis. ſe. præſumſerit. contra. hunc. tumulum. meum violare. abea. inde. inquiſitionem. ante. tribunal. Dni. nri. pag. 517. *This is of a Barbarous Age.*

that Seed ſown, which afterwards ſent out ſuch a plentiful Crop of all Kinds of Superſtitions. The truly pious Chriſtians may be eaſily ſuppoſed to connive at, or tolerate theſe Things, out of a Perſuaſion that they were in their own Nature indifferent, and that by *becoming all things to all Men they might by any means gain ſome.* Or they might admit them out of Opinion that they could not, without great

Heathen.

M. Helvius. M. L. Marſya. ann.
LX. Mallia. M. Lib. Galla. Uxor.
ann. XXXXI H. S.S.S.V. T. L.
Tu. qui. carpis. iter. greſſu. properante. viator.
Siſte. gradum. quæſo. quod. peto. parva. mora. eſt.
Oro. ut
præteriens dicas S. T. T. L.

Chriſtian.

Upon Biſhop Caſſius.
Caſſius immerito Præſul de munere Chriſti
Hic ſua reſtituo terræ mihi credita membra.

Te rogo quiſquis ades prece nos memorare benigna
Cuncta recepturum te noſcens congrua factis.

pag. 382.

Circa A. D. 558.

One, half Chriſtian half Pagan.

D. M.

Aurelio. Balbo. vita. integerrimo. moribuſq. ornato. qui. ſe. quietioris. perfectioriſque. vitæ. deſiderio. ex. negotiis. civilibus. in. quibus. fuerat. cum. laude. verſatus. Jovis Op. Ma. Beneficio. ducto. hic. in ſpe Reſurrectionis. quieſcenti. Locus. publice. datus. eſt.

pag. 345.

5 JY 61

Heathen.

Ενθαδε Διαλογος καθαρα πυει γυια καθηεας
Ασκητης ουφιης ωχετ ες Αθανατους.

Is not here a plain Alluſion to Purgatory? Was this the Epitaph of a Platoniſt or Papiſt?

great Diſturbance, be entirely ſet aſide at once, and might be made uſeful, if referred to better Purpoſes. And upon theſe Accounts the *Floralia* and *Saturnalia* came to be Times of Feſtivity among Chriſtians, as they had been before among the Heathens, tho' the Reaſons of their Celebration among the former were widely different from what they had been among the latter.

But theſe Practices, tho' they might by ſome be overlooked as trifling, and by others be reputed as innocent or uſeful, were quickly made ſubſervient to very bad Ends. If they were Trifles, they were *Nugæ quæ ſeria ducunt in Mala.* Avaricious and deſigning Men made a Handle of them, to bring in ſuch Doctrines as were calculated for advancing their own Intereſt, and exalting their Power under a Cloak of Religion. And knowing with what Succeſs a certain Maxim had been attended to in Times of Paganiſm, *viz. Ex alieno Errore Quæſtus facilis*, (*l*) they fell to the ſame Practices again, and built upon theſe Foundations that Superſtructure of *Hay and Stubble* (*m*) which is here delineated: The main Body of which, it is plain, was nothing but a Maſs of Pagan

(*l*) Livii Hiſt. L. 25. c. 1. (*m*) 1 Cor. 3. 12.

gan Rubbiſh, new modell'd, and called by another Name, as is here demonſtrated. (*n*)

How much the Purity of the Chriſtian Religion has been hereby corrupted, might be eaſily ſhewn from the various Inſtances produced by our Author. But this, I am ſure, is *a Province already occupied*; and after thoſe noble Treatiſes which the *Engliſh* Clergy put out in the late Reigns, when Popery was almoſt at the Door, it would be ſuperfluous for me to attempt it at large. It will be ſufficient to hint a few of the Things then charged upon the Church of *Rome*, which were immediately owing to the retaining or reviving Pagan Ceremonies, or, at leaſt, were greatly ſupported by them. It has been urged that the Worſhip of God has been hereby debaſed, and the mediatorial Office of Chriſt depreciated by introducing the Demon-Worſhip of the Heathen, tho' dignified by a more ſpecious Title; and tho' we are told that (*o*) *there is one God, and one Mediator between God and Man*, yet have they, as the Heathen did, ſet up *Gods many, and Lords many*, to be worſhipped

(*n*) The Reader may ſee by what Means two of the chief of them,—Monkery, and Prayers to dead Men, were introduced, in Sir *Iſaac Newton*'s Treatiſe referred to above.

(*o*) 1. Tim. 2. 5.

ſhipped, and addreſs their Prayers to the Saints departed as joint Interceſſors with Jeſus Chriſt. That if the R. Church does not expreſly enjoin downright Idolatry (which is however diſputable) yet does ſhe give great handle to the Vulgar to practiſe it, by exhibiting viſible Repreſentations of God the Father in her Bibles and Churches, and ſetting up Pictures and Images of Saints, which *ought to have due Honour and Veneration given to them*, as an Article of their Creed expreſſes it; that is, as their Practice explains it, to have Incenſe offered them, Tapers burnt before them, Pilgrimages, Vows and Prayers made to them. So that, by a very eaſy and natural Tranſition, the very ſame Kind of Idolatry which was practiſed by the Heathen is introduced and ſupported among them. For when Men are taught that if they go a Pilgrimage, and offer their Vows and Prayers before the Shrines or Images of ſuch and ſuch a Saint, they are much more efficacious than the ſame Devotions would be if performed any where elſe; it is very natural to conclude that the Saint muſt ſurely be more peculiarly preſent there than in any other Place, and from this Preſence ſome eminent Degree of Virtue and Sanctity be derived to his Tomb or Statue. And this Way of arguing will

come

come with a double Force, if the Image prayed to be celebrated for the Performance of ſome Miracle, and is ſaid to have ſpoke, nodded, ſweat, bled, or the like; of which almoſt every Town in Popiſh Countries can exhibit ſome or other, to furniſh out Matter of Ridicule to Scoffers at Religion in general, and of Diſtruſt and Unbelief to all who are inclinable to queſtion the Reality of Miracles in particular. For here, if the Fact be boldly atteſted, every one who believes it cannot avoid believing likewiſe ſome marvellous Efficacy, ſome Divine Power, or rather Magick Virtue as it were, to be inherent in the Image itſelf, highly worthy of his profoundeſt Veneration. So that no wonder if Mens Worſhip in this Caſe, inſtead of terminating ultimately upon God thro' the Saint, or upon the Saint thro' the Image, as their Caſuiſts aſſure us, is very commonly paid immediately to the Stock itſelf, which, it is notorious, is, in numberleſs Inſtances, held in the higheſt Veneration by them, and Effects entirely ſupernatural attributed to, and expected from its Influence (*p*). It has been farther alledged

(*p*) Take one Inſtance, out of many, from a Roman Catholick, who was an Eye-witneſs of the Fact. It ſhews the extraordinary Efficacy attributed by the preſent Romaniſts to their Idols, and is a plain Inſtance of an exact Con-

ledged that, by the Introduction of the un-ſcriptural (or rather by the Revival of the Pagan) Doctrine of Purgatory with its Appendages, the infinite Mercy of God in the Redemption of Mankind has been greatly detracted from, and the Fulneſs of our Saviour's Satisfaction for Sin highly undervalued. By all which Means that lively Truſt and Affiance in God, which, thro' the Merits of his Son, is the peculiar Privilege of every true Believer, is either quite extinguiſhed, or perverted to his Creatures.

That beſides theſe Corruptions in the Wor-

Conformity between the Modern Popiſh Devotion, and an ancient one of the *Phœnician* Seamen to their Tutelar Deities, as mentioned by Mr *Selden* in his Treatiſe *De Dis Syris*, *Synt.* 2. *c.* 15. The Paſſage here quoted is from M. *Frezier*'s Voyage to the South Sea, where he is ſpeaking of the little Images carried by the *Spaniards* in their Ships, in order to procure a proſperous Voyage. "They "will perform you, *ſays he*, a nine Days Devotion to St *Fran-* "*cis Xavier* for a fair Wind, and favourable Weather when at "Sea; and if the Miracle is not wrought as expected, vow "never more to trouble the Saints again. The next Mi- "nute our Captain will hang him up an Image of our "Lady of *Bethlem*, and declare that he will not take her "down till ſhe gives him a fair Wind. If ſhe will not "do as he will have her, ſhe muſt give place to our Lady "of Mount *Carmel*, who upon Non-performance is chang- "ed for our Lady of the *Roſary*; and if ſhe prove deaf "alſo, up goes our Lady of *Solitude* inſtead of her; and "ſhe not hearing any more than the reſt, our Lady of "*Affliction* takes her Turn, and ſo on *ad infinitum*." *Frezier's Voyage to the South Sea*, 4° *Eng. Tranſ. p.* 143.

Worſhip of God itſelf, many and great Abuſes have been introduced in the Manner of it, by ordaining a Multitude of perplexed ritual Obſervances, ſurpaſſing in Number even thoſe of the *Jews*, and, what is worſe, by laying great Streſs upon the mere *Opus operatum*, *i. e.* by reſolving almoſt the whole Value of them into the outward Performance only. Nay that the Virtue of theſe Rites, if performed in due Method and Order, is ſo great as to extend even to Things inanimate, and to communicate to them ſome extraordinary Efficacy in driving away Evil Spirits, preſerving from Diſtempers, and the like. Hence the great Value ſet upon Holy Water, Candles, Bells, Roſaries, Agnus Dei's, &c. in the Uſing and Wearing of which Gewgaws many People are ſo miſled as to aſcribe their eſcaping Danger, Sickneſs, or Misfortune, more to their Efficacy than to the Protection of Divine Providence. So that, inſtead of worſhipping God in *Spirit and in Truth*, this Worſhip is almoſt entirely reſolved into outward Show, and pompous Pageantry.

IF we now turn our Eyes from the Worſhip of God to the other great Branch of Chriſtian Duty, the Holineſs of Life which the Goſpel requires of all its Diſciples,

ciples, we ſhall, I fear, have not a jot the better Proſpect, but find this likewiſe ſadly over-run with the ſame Canker of Pagan Corruptions, ſo as to be, in a great meaſure, unfruitful. The ſecond Chapter of this Treatiſe gives a remarkable Inſtance of this in the Point of pontifical Power, as claimed by the Pope. For not content with being the Head of the Church upon Earth, and exerciſing an abſolute Sway over it according to the Law of God, an Authority has been aſſumed of altering the Law itſelf, and the Vicarial Power has been extended even to the diſpenſing with the Moral Precepts of the Goſpel (*q*). Of this there are many Examples in Diſpenſations from Oaths, for Marriages within unlawful Degrees, &c. And as the Strictneſs of the Goſpel Precepts has been hereby greatly enervated, ſo has the Guilt of Sin, and the Heinouſneſs of its Demerit been much diminiſhed by the Eaſineſs of obtaining Pardon after committing

(*q*) A Proteſtant Reader may be a little ſurpriſed at this, as indeed it is ſurpriſing enough; but to be convinced of the Truth of it, let him only inform himſelf of one Fact, which happen'd in our own Nation, and had very great Conſequences attending it: I mean the Caſe of *Henry* the 8th's Marriage with *Catherine*, his Brother *Arthur*'s Widow. This was agreed to be a Matter of Moral Obligation, and unlawful for any Chriſtian; yet did one Pope at firſt grant a Diſpenſation for the Marriage, and another by a ſolemn Sentence declare it valid.

ting it. Groundleſs Diſtinctions have been made of it into Venial and Mortal: And of the laſt of theſe very looſe Notions have been propagated of a full Expiation being attainable upon ſome ſlight Acts of Contrition, Confeſſion to a Prieſt, and an eaſy Penance, as ſaying ſuch a Number of *Ave Marias*, a Pilgrimage, or a Faſting Day. Venial Sins are repreſented as if in reality they were no Sins at all: Pardon of theſe is aſcertained upon very different Terms from thoſe of the Goſpel Covenant: No Repentance and Amendment are here required, but an Indulgence may be purchaſed for a very ſmall Sum, and the Sinner's Deficiency fully made up out of the Stock of Merits depoſited with the Church. Or, if this ſhould be looked upon as too expenſive, a few *Pater Noſters* and *Ave Marias*, ſaid before a Crucifix, will do almoſt as well, and reinſtate the Tranſgreſſor in God's Favour to the Saving of his Soul. (*r*) Not but that the Practice has often

(*r*) Thus in *Horæ beatiſſimæ Virginis Mariæ ſecundum Uſum Sarum*, *Pariſiis* 1527. fol. lxxii. b. — "Our holy "Father, the Pope *Boniſacius Sextus*, hath granted to all "them that ſay devoutly this Prayer folowynge betwene "the Elevacyon of our Lorde & the iij *Agnus Dei* 10,000 "Yeres of Pardon." And ſo ſome of them run for a longer, ſome for a ſhorter Time, and ſome have the Pardon renewed *toties quoties*. And this not only for venial Sins, or for a Commutation of the Puniſhment of deadly Sins from eternal into temporal, as is the *Profeſſion* of this Church

often been, (whatever palliative Pretences may be made) for Popes to grant *full and entire Pardon for Sins* (*ſ*) in the moſt ample Manner by theſe Indulgences; and this not only as to Relaxation of Canonical Penance only (as is alledged,) and for Venial Sins; but ſuch a Pardon as is unlimited, and extends to Crimes of the deepeſt Die (*t*). By all which Methods (to uſe the ſame Expreſſion again) this infallible See, this pretended Vicar of Chriſt has greatly weakened the *Power of Godlineſs*, and made thoſe Sins, for the Expiation of which the Son of God *condeſcended to the Death of the Croſs*, low and cheap, as if this great *Gift of God might be purchaſed with Money.*

This is a ſhort View of the Abuſes brought into the Church of *Rome* by its Fondneſs for Pagan Tenets, and Pagan Ceremonies. And by theſe the Word of

Church, but as her real Practice is, for all. Thus *fol.* 80. b. of the ſame Treatiſe; "Theſe iij Prayers be wrytten in "the Chapel of the holy Croſſe in *Rome*, otherwyſe called "*ſacellum ſancte crucis ſeptem Romanorum*, who that de-"voutly ſay them they ſhall obteyne X. C. M. (i. e. "1,000,000) Yeres of Pardon for *deedly Synnes* graunted of "our holy Father *Jhon* xxii of *Rome*.

(*ſ*) Thus Boniface the 8th in his Jubilee Bull; *Non ſolum plenam et largiorem, imo pleniſſimam veniam peccatorum.* Bullar. Cherubin, in To. 1. p. 204.

(*t*) See the ſeveral Rates for Perjury, Murder, &c. in *Tractat. Tractatuum*, To. 15. p. 1. f. 368, ſet forth by the Pope's Authority.

God, and the Simplicity of the Chriſtian Religion have been greatly corrupted for *filthy Lucre's ſake.* The Practice of them is not only ſtiffly maintained, after many juſt Remonſtrances in vain made againſt them, but they are moſt tyrannically inſiſted upon as indiſpenſable Conditions of Acceptance from all thoſe who are admitted into her Communion. Moſt of the Inſtances are plainly and naturally deductible from the Pagan Conformities here produced. And many more, if they were carefully traced, (as Error is very fruitful) might, by a very eaſy Deduction, be traced up to the ſame Source. But this is a mere Sketch or Outline, not a full Draught. If a larger View be required, it may ſoon be taken in, by a judicious Eye, from the Books uſually called the *Popiſh Controverſy*, now publiſhed together.

If it be objected that this is a general Cavil, and would, if taken in its full Scope, at laſt terminate in the Abolition of all Ceremonies whatſoever, I think the Anſwer is plain and natural, as given by the Church of *England.* "She retains ſome "Ceremonies, not liable to be eaſily per-"verted to Superſtition, and guarded againſt "ſuch Abuſe by a full Explication of their Nature

" Nature and Design. These are few in
" Number, and such as were thought plain,
" and pertinent in their Significancy, and
" most conducive to the Preservation of De-
" cency and Order in publick Worship.
" But still even of these she has determined
" that they are of no Worth in themselves,
" nor any farther serviceable than as they
" may promote the inward Piety of the
" Heart, and true Holiness."

It may in the End of this Preface be expected that I should say something of the Author of this Treatise, and what has been done in the present Translation, which I shall dispatch in very few Words.

As to our Author, I find that his Name (tho', for Reasons best known to himself concealed in this Work) was *Pierre Mussard*: That he was a Native of *Geneva*, and Pastor of a Protestant Church at *Lyons*, where it is probable he composed this Treatise. For I think it is plain, from the *Appendix*, that it was designed as an Apology for the Hugonots in *France*, and published with a View of procuring them a free Toleration of their Religion, which had indeed been formally granted them by the Edict of *Nantes*; but (as our Author here complains) the free Exercise

ercise of it was very much reſtrained in the ſucceeding Reigns, till at laſt the Edict itſelf was revoked by *Lewis* the 14th. A Perſon, who had experienced any of the Hardſhips here ſet forth, would naturally ſeek for Relief. And the Treatiſe (*v*) mentioned by him in the Beginning of *the firſt Chapter*, might in all likelihood put our Author upon *this* Plan; which, at the ſame time that it gives us the Hiſtory of the Practices of the *Romiſh* Church, is a ſevere Reproof to her for requiring a ſtrict Compliance with a Heap of Pagan Ceremonies, groſsly ſuperſtitious in themſelves, and productive of many Errors, as the abſolute Terms of Communion with her. I conjecture this to be the Time when this Book was penned, becauſe it may more reaſonably be ſuppoſed to have come from the Author when in this Situation, than in either the preceding or following Parts of his Life. For I find that after he left *Lyons* he retired into *England*, where he died Preach-

(*v*) The Treatiſe there meant was entitled *Vitis Degeneris*, and originally wrote in *French*, and dedicated to King *Charles the firſt*, and afterwards reprinted with Additions, and dedicated to King *Charles the ſecond*. and laſtly tranſlated into *Engliſh* by one *Tho. Douglaſs*, and printed in 12*mo* in 1668. It is an Hiſtorical Account, in Order of Time, of the Introduction of ſeveral Pagan Cuſtoms into the Church, and the gradual Advancement of Superſtition by their Means.

Preacher of the *French* Church in the *Savoy* in the Year 1681, being then about 56 Years of Age, and much eſteemed (*w*) for his ſound Learning, and maſculine Eloquence. Theſe are all the Particulars I have yet met with relating to our Author. The World may judge of his Abilities by this Work, to which, I think, little of Moment can be added; and perhaps ſome may be of Opinion that a great deal ought to be retrenched. I fairly own that I think in ſome Points our Author's Imagination may have carried him too far: As, for Inſtance, where he deduces the Epiſcopal Staff from the Augural Lituus, which it very little reſembles in Shape; it might, I think, have been more probably introduced into the Chriſtian Church from the Expreſſions made uſe of by the Prophets, our Saviour himſelf, and his Apoſtles, than from any Pagan Uſage. For we frequently find in *theſe*, the Relation

(*w*) He is ſtiled, by Mr *Bayle*, *Vir admodum illuſtris. Epiſt. de Script. Adeſpot.* Oeuvr. Miſcel. *Tom.* iv. *p.* 165. Which Paſſage I find quoted in the *Bibliotheque Raiſonnee* for *December* 1744, from whence I learn that the *Dutch*, who are always intent upon their own Gain, have reprinted this very ſcarce Tract in *French*, with Dr *Middleton's* Letter from *Rome*, which is a ſuperfluous Expence to thoſe who have that Letter already, and have a mind to read this Tract, as it is conſtantly referred to at the Bottom of the Page in the ſeveral parallel Places of this Tranſlation. The Book itſelf is printed by *Maynard Hytwerf* at *Amſterdam* in 12mo, 1744.

tion between the Teachers and the Inſtructed, ſet forth under the lively Figure of a Paſtor and his Flock; and more particularly inſiſted upon by our Lord to St *Peter*, in his *threefold* Admonition to him, than to any of the reſt of the Apoſtles.

This may be one Inſtance where our Author may perhaps have ſtrained the Point a little, and carried the Conformity too far.—Another perhaps may be his finding fault with the Introduction of Muſick into the Worſhip of God. For Harmony no doubt has naturally as great Force in exciting the Paſſions, as ſome other Objects have in giving a grateful Senſation to the Eye or Palate. Add to this that it was ſolemnly uſed under the *Moſaick* Diſpenſation, without Reproof, nay rather with Approbation, before Prophecy ceaſed, and is no where forbid under the Goſpel. The Uſe of it therefore as a *Help* to Devotion, ſo long as it does not ſuperſede the *lifting up the Heart to the Lord*, is ſurely praiſe-worthy, not blameable. The Practice of the vocal Part is conſtantly one Branch of Divine Service among the ſtricteſt Puritans here in *England*; and as long as Inſtruments are made uſe of for the ſame End, I can ſee nothing more unlawful in them than in plain

Singing

Singing itſelf.—I juſt hint this, in order to declare my own Opinion freely, that our Author may in a few Points have gone too far, tho', in the main, I think his Parallels are true and juſt.

It may be expected that I ſhould now give an Account what has been done in this Tranſlation, upon which Head I ſhall only ſay: That the Original is faithfully rendered, and kept as cloſe to as the different Genius of the two Languages will admit: That in the Quotations of the ſeveral Authorities here produced, Recourſe was always had to the Originals, where I had Opportunity, which I ſometimes wanted in a Country Retirement. But in the moſt material, ſuch as from the Claſſicks and Fathers, the *Engliſh* Verſion has been made immediately from the Originals in moſt Places, and our Author's Tranſlation been herein conſulted and collated, but not blindly followed. And, laſtly, that the References to the ſeveral Quotations have been filled up more particularly than in the Original *French*, for the more eaſy Direction of thoſe Perſons to the Paſſages mentioned, who may be deſirous of ſeeing with their own Eyes as far as they can.

And now I have only one Apology to make, which is for the Unevenneſs of Style, that may ſoon be diſcerned in this Treatiſe, and diſguſt ſome delicate Readers. For this purpoſe I beg leave to recur to that old Obſervation (*x*) that Tranſlations are naturally like the wrong Side of a Turky Carpet, full of Thrums and Knots: And if this be true of Tranſlations in general, it will plead for me very ſtrongly with regard to ſuch a Treatiſe as this. For here the Language of my Author himſelf is ſomething obſolete, and, what is more, every Page abounds with Fragments drawn together from almoſt all Ages, Languages, Countries, and Profeſſions; polite and barbarous, antient and modern. Poets and Schoolmen, Orators and Councils, Hiſtorians and Legend-makers are referred to promiſcuouſly, and their own Words very often produced for fear of miſrepreſenting their Meaning. When all this is duly conſidered, it is humbly hoped that Unſmoothneſs of Style will not be imputed as a very heinous Crime, ſince, from the Variety of Quotations, it was almoſt impoſſible for the Author or Tranſlator to avoid it. In Works of this kind Soundneſs of Argument is the main

(*x*) *Howell's* Letters, V. 3. Let. 21.

main Ingredient, and vaſtly preferable to a Flow of Language: In ſhort, the moſt happy Rangement of Words, where Religion is concerned, can by no means compenſate for Miſrepreſentation of Truth, nor Beauty of Expreſſion atone for fallacious Reaſoning.

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THE CONFORMITY OF MODERN with ANTIENT CEREMONIES.

CHAP. I.

The Occaſion of this Treatiſe. The Conceſſions of the Papiſts, and their vain Pretences.

SOME Years ago a Treatiſe of the Origin of Ceremonies was publiſh'd, dedicated to the King of *Great Britain*; wherein the Author ſhews what was their Original, how they were received into the Church, and the Steps by which they ran into Superſtition.

This Tract, which is very curious, was well received by the Publick, and paſſed thro' ſeveral Impreſſions in a few Years. I conſidered, that in order to ſatisfy the Curious in this Point, it would be worth while to lay open more deeply the Foundations, from whence the greateſt Part of theſe Ceremonies had their Riſe: For the Popes of *Rome* were not the firſt Inventors of them; they only introduced them anew with a ſmall Alteration of Dreſs to diſguiſe them; and one may ſay, that as *Moſes* framed the Tabernacle after the Model which GOD ſhewed him in the Mount, ſo the Biſhops of *Rome*, in thoſe Changes which they introduced into Religion, had before their Eyes the Pattern which *Numa Pompilius* and other Inſtitutors of Paganiſm had drawn.

The Thing is confeſſed on all Sides; and many Writers of the Popiſh as well as the Reformed Religion, have curſorily produced Evidences of it. But as this is a Matter of very great Importance, in order to ſhew that it is not without Reaſon that Proteſtants have cut off all theſe vain Ceremonies from their religious Worſhip, contenting themſelves with worſhiping GOD (*a*) *in Spirit and in Truth*, agreeably to Chriſtianity

(*a*) *John* iv. 24.

ſtianity and the Will of its Author, it will not be uſeleſs to ſpend a little Time in proving by inconteſtible Evidence the entire Conformity, which there is between the Ceremonies, which at preſent take up the whole Devotion of the Church of *Rome*, and thoſe of the ancient Pagans. This may be of uſe, either to diſabuſe the People, and diſengage them from a ſuperſtitious Worſhip, or at leaſt to confirm true Chriſtians in the Purity of their Service, and in the Contempt which they have of human Inventions.

I even hope that thoſe of the Church of *Rome* will look favourably on theſe Papers, ſince many of their moſt celebrated Doctors avow the Fact, and are ſo far from clearing themſelves of it, that they make it their Boaſt. *(b)* 'It was permitted the Church, 'ſays Cardinal *Baronius*, to transfer to 'pious Uſes thoſe Ceremonies, which the 'Pagans had wickedly applied in a ſuper-'ſtitious Worſhip, after having purified 'them by Conſecration; ſo that, to the 'greater Contumely of the Devil, all might 'honour Chriſt with thoſe Rites, which he 'intended for his own Worſhip.' *Polydore Virgil*, whom Archbiſhop (c) *Genebrard*

(b) Annals Year 36. 44. 68. (c) *Geneb.* Chron. L. 4. p. 707. *Bar.* Tom. 9. An. 740. §. 15. p. 130, 6. *Pol. Virg.* L. 5. c. 1.

calls a celebrated Hiſtorian, and whom *Baronius* compares to a well inſtructed Scribe, bringing out of his Treaſure Things new and old, ſays, 'That the Church has borrowed many Cuſtoms from the Religion 'of the *Romans* and other Pagans; but 'that it has meliorated them and applied 'them to a better Uſe.' And the Preſident *Fauchet* (*d*) in his Antiquities of *France* dedicated to K. *Henry* IV. declares, 'That 'the Biſhops of this Kingdom employ all 'Means to gain Men to Chriſt, converting 'to their Uſe ſome Pagan Ceremonies, as 'well as they did the Stones of their Temples to the Building of Churches.' The (*e*) *Abbè Marolles*, in his Memoires, diſcourſes for ſeveral Pages upon this Subject; 'one Day, ſays he, as I was with M. *de* '*la Feuillade*, the Archbiſhop of *Ambrun*, 'I occaſionally ſaid to him, that many Ce'remonies of Paganiſm had been ſanctified 'by the Holineſs of our Religion; I ſaw 'that he ſomething wondred at this Aſſer'tion; upon which I deſired him to give 'me the Hearing, which having obtained, 'I alleged ſo many convincing Proofs of it, 'that he had no Room to doubt any longer.' (*f*) *William de Choul*, Counſellor to the King

(*d*) *Fauchet*, L. 2. c. 1. (*e*) *Mem. de Marolles*, Part 2.
(*f*) *M. Drelincourt* has collected ſeveral Paſſages in his *Faux Viſage de l'Antiquite.*

King and Bailif of the Mountains, compoſed an Age ago a Treatiſe of the Religion of the ancient *Romans*, wherein he ſhews an entire Conformity between old *Rome* and new. On the Point of Religion he cloſes with theſe Words (which are to be found in the Edition, printed, with the King's Privilege at *Lions*, by *William Rouille*, Anno 1556.) 'If we conſider 'carefully, ſays he, we ſhall ſee that many 'Inſtitutions in our Religion have been 'borrowed and transferred from *Egyptian* 'and Pagan Ceremonies; ſuch are Tunics 'and Surplices; Prieſtly Ornaments for the 'Head; Bowings at the Altar; the Solemnity at Maſs; Muſick in Churches; Prayers, 'Supplications, Proceſſions, Litanies and 'many other Things. Theſe our Prieſts 'make uſe of in our Myſteries, and refer 'them to one only GOD Jeſus Chriſt, which 'the Ignorance of the Heathen, their falſe 'Religion, and fooliſh Preſumption preſented to their falſe Gods, and to dead Men 'deified.'

I confeſs that this Evil was very antient in the Church. *Euſebius*, in his Life of *Conſtantine*, teſtifies that this great Prince, in other Reſpects incomparable for his Piety and heroick Qualities, began to introduce it. 'This Emperor, ſays he, to 'render the Chriſtian Religion more agree-

'able

'able to the Gentiles, transferred into it 'many outward Ornaments made uſe of by 'them in their Religion.' Pope *Gregory* the 1ſt, ſirnamed the *Great*, who, as (*g*) *Platina* tells us, 'was the Inventor of the 'whole Eccleſiaſtical Service,' followed this Method. This one may ſee by the Inſtructions he gives to a Prieſt named *Auſtin*, whom he had ſent into *England* to labour in the Converſion of thoſe, who there profeſſed Paganiſm. (*h*) 'The Idol Temples (ſays he, 'in this Letter * of Inſtructions) ſhou'd not 'be deſtroyed, but the Idols which they con-'tain. Let Holy Water be made and ſprink-'led in theſe Temples; let Altars be built, 'and Relicks be placed in them. If the Tem-'ples are well built, they ought to be con-'verted from the Service of Devils to the 'Worſhip of the true GOD; ſo that this 'Nation may come more freely to the ac-'cuſtomed Places of Worſhip, when they ſee 'their Temples are not deſtroyed; and lay 'aſide the Error of their Hearts, and know 'and adore the true GOD. And as they 'are accuſtomed at their Sacrifices to De-'vils, to ſlaughter many Oxen, this Solem-'nity ought likewiſe in ſome Points to be 'changed. That on the Day of the Dedicati-

'on,

(*g*) *Plat. in vit. Greg.* (*h*) *Greg. in Regiſt. Ep.* 971.
* The Letter was written to *Greg. Mellitus.*

'on, or of the Death of the holy Martyrs, 'whoſe Relicks are there preſerved, they 'build Tabernacles with Branches of Trees 'round thoſe Churches, which have been re-'form'd from Heathen Temples, and there ce-'lebrate the Feſtival with religious Banquets. 'That they henceforth ſacrifice no more to 'Devils, but killing and partaking of theſe 'Animals, to the Glory of GOD, they re-'turn Thanks to the Giver of all their 'Nouriſhment. Thus it is fitting that 'ſome outward Rejoicings ſhould be reſer-'ved, that they may the more eaſily con-'ſent to the internal parts of Religion.'

The Conduct preſcribed by this Biſhop to his Miniſter, is very different from that enjoined by GOD to his People. He expreſsly forbad them to conſecrate any of thoſe Things to his Service, which the Heathens had made uſe of in their Idolatries, but commanded them to be deſtroyed. 'Ye ſhall utterly deſtroy all the Places 'wherein the Nations which ye ſhall poſ-'ſeſs ſerved their Gods upon the high 'Mountains, *&c. Deut.* xii. 2.—Ye ſhall 'deſtroy their Altars, break their Images, 'and cut down their Groves.' *Exod.* xxxiv. 13. It is for the zealous Execution of theſe Commands of GOD, that the Piety of *Hezekiah* and *Joſias*, Kings of *Judah*, is ſo much commended in Scripture. For their breaking

breaking Images, and not ſparing even the brazen Serpent, which *Moſes* had made by the Ordinance of God. They were not decried as profane and wicked Perſons, as the Church of *Rome* has very injuriouſly done by the Emperor *Conſtantine* V. calling him *Iconoclaſtes*, *i. e.* a Breaker of Images. On the contrary, the Word of God commends them, and ſays, 'They had done what was 'right before God, and acted according to 'the Covenant of God, the God of their 'Fathers. 2 *Chron.* xxxiv. 32.

The bleſſed Apoſtles who labour'd with ſo much Pains and Succeſs in the Converſion of the *Gentiles*, never complied with their Superſtitions to bring them over to Chriſtianity, well knowing, as they themſelves teach us, 'That we ought not to do 'Evil that Good may come of it, *Rom.* iii. 8. and that God ought not to be placed upon the ſame Altar with Satan, nor *Dagon* be introduced into his Temple. St *Paul* cries to the new Converts, 'Flee from Ido-'latry, 1 *Cor.* x. 14. and St *John*, 'My 'little Children keep yourſelves from Idols,' 1 *John* v. 23. It is for this that St *Ambroſe* commends the Zeal of the Emperor *Theodoſius*, 'That like another *Joſias* he 'had demoliſh'd the Temples of the Unbe-'lievers. (*i*)

Altho'

(*i*) *Theodoret Hiſt. Eccleſ.* L. 5. c. 20.

Altho' this Pretence of gaining Pagans over to the Chriſtian Religion, by conforming to ſome of their Ceremonies, might have ſome Ground in paſt Ages, yet who does not ſee that there is no Colour for it now, ſince, by the Grace of GOD, Paganiſm is entirely aboliſhed?

This is what the learned *Rhenanus* ſays in his Notes upon *Tertullian* (*k*). 'In Times 'paſt many Things ought to be allowed to 'Chriſtians, who being, for the moſt Part, 'converted from Heatheniſm, when advanced 'in Years, could not, without Difficulty, 'quit thoſe Things to which they had been 'accuſtomed all their Lives. But now the 'Caſe is otherwiſe.' In Building a Houſe, when the Arches are turned, Supports and Centres are made Uſe of, but we take them away when the Edifice is finiſh'd. Let us grant it then, that it was formerly a Point of Prudence to make Uſe of the Inventions of Pagans, to advance the Work of true Religion; of what Uſe is it to retain them at preſent, when the Converſion of Infidels is not the Queſtion?

Let the Jeſuits, who, if we can credit their Accounts, make very great Progreſs among the *Indians* and *Japaneſe*, make Uſe of ſuch Artifices as they find conveni-

(*k*) *De Coron. Mil.*

ent; let them conform to their Ceremonies as much as they pleaſe; let them tie, as the *Indians* do, three Cords round their Neck, in Honour of an Idol; call upon *Parabramma*; adore, like them, Apes and Elephants, Calves and Oxen; but let us not compel Chriſtians, who have been many Ages converted, to obſerve Heatheniſh Superſtitions. The retaining them now is not a Conformity in Condeſcenſion to the Weakneſs of the Ignorant; it is to eſtabliſh them as neceſſary Parts of Divine Service. Experience ought certainly, by this Time, to have made us wiſer; it ought to have taught us how dangerous it is to mix with the Worſhip of GOD, the Inventions of his Enemy. It is often obſervable in the Claſhings between great Men, that Scruples in Matters of Ceremony have ruin'd their Affairs; and that thoſe who too ſcrupulouſly adhered to Shadows, have loſt the Subſtance. The ſame Thing has happened in Religion; the Eſſentials of Chriſtianity have been neglected for empty Obſervances; the Tares have choaked the Wheat, and Chriſtians, inſtead of being trained to real Piety, have, like Children, been amuſed with Trifles. Nay, I do not ſay enough; I may add with great Truth, as you will ſee by the Sequel of this Diſcourſe, that inſtead of being fed with ſolid Food, Poiſon has been adminiſtred.

For

For the Evil would be more tolerable if the Queſtion was only about Things indifferent; ſuch as were the Scruples of the Jews newly converted, with Regard to whom St *Paul* ordains, 'That the Strong 'ought to bear the Infirmities of the Weak.' *Rom.* xv. 1. But with Regard to Superſtitions invented by Devils, we ought to remember the Declaration of the ſame Apoſtle, 'That Chriſt hath no Concord with *Beli-* '*al*; nor he that believeth any Part with 'an Infidel.' 2 *Cor.* vi. 15. We ſhould imitate the Piety of the primitive Chriſtians, who choſe to expoſe themſelves to any Puniſhment, rather than throw a Grain of (*l*) Incenſe upon the Altar of an Idol, or place a Laurel Crown on its Head; becauſe theſe Actions the Heathens made uſe of in their Worſhip. And altho' it is a Thing indifferent whether we pull off our Cloaks before Prayer, or ſit down after we have prayed; yet *Tertullian* would not permit Chriſtians to do theſe Things; (*m*) 'This ought, ſays 'he, to be forborn among us, becauſe it is 'practiſed in the Worſhip of Idols.' But it is high time to come to my Deſign.

(*l*) *Tertul de Coron. mil.* (*m*) *Id. de Orat.*

CHAP.

CHAP. II.

Of the HIGH PRIEST.

I Will begin theſe Parallels with the Perſon ſtiled the Head of the Church: His common Title at preſent is the POPE, which is the very ſame that the *Scythians* of old honoured their *Jupiter* or principal Idol with, as you may ſee in * *Herodotus*. He is called the PONTIF, juſt as the Pagans call the chief Prieſt in their Religion, and they reſemble each other in Authority as well as Title. See the Deſcription that *Dionyſius* of *Halicarnaſſus* gives of the High Prieſt of the antient *Romans*, in the Life of *Numa*; (*a*) 'They 'had, ſays he, ſovereign Authority in the 'moſt important Affairs, for they determi-'ned all Cauſes relating to Things ſacred, 'not only between private Perſons, but 'likewiſe between Magiſtrates and the Mi-'niſters of the Gods. They eſtabliſhed 'new Laws by their own Authority, in Points

* L. iv. c. 59. Παπαΐ☉. (*a*) *Ant.* L. ii. toward the End.

'Points not provided for before. They had 'Inſpection over all the Religious Offi-'cers, and in general over all thoſe who 'had the chief Care of the Ceremonies and 'Sacrifices perform'd to their Gods; while 'they likewiſe regulated in their Duty, even 'thoſe in the meaneſt Employments, to the 'End that they might do nothing contrary 'to the holy Ceremonies. They diſcharged 'likewiſe the Office of Interpreters or Pro-'phets, whom the ignorant conſulted in 'Points relating to the Worſhip of the 'Gods. And if they ſaw any Perſon diſo-'bedient to their Commands, they puniſh'd 'them at Diſcretion, according to the Exi-'gence of the Caſe. (*b*) But with Regard 'to themſelves, they were ſubject to the 'Judgment of no one; they were indepen-'dent, and not accountable either to Senate 'or People. When one died, another ſuc-'ceeded him by the Choice, not of the 'People, but of the ſacred College.'

If one did not know that this *Greek* Writer, who lived in the Time of *Auguſtus*, was ſpeaking here of the *Pontifex Maximus* of the *Romans*, would not one, from the Likeneſs of the Picture, judge that his Deſign was to deſcribe the Pope?

Alex-

(*b*) See alſo *Livy*, *L.* i.

Alexander ab Alexandro adds farther ſome Touches which he has taken from *Livy* and *Plutarch.* (*c*) 'This High Prieſt, ſays 'he, was, in Point of Honour, exalted above 'all others, and People had as much Vene-'ration for his Dignity, as for that of Kings. 'He was ſurrounded by his Lictors or 'Guards; He had his Chair and Litter of 'Ivory, like the Conſuls; He alone had 'the Privilege of going to the Capitol in 'his Chariot; He preſided over, and con-'trolled the Colleges of other Pontiffs; 'The Augurs, the Prieſts, the Veſtal Vir-'gins were ſubject to him, and he had 'Power to correct and puniſh them; He 'govern'd at Pleaſure Things ſacred; He 'order'd upon what Altars, to what Gods, 'by what Victims, on what Days, and in 'what Temples Sacrifices ſhould be per-'form'd; He fixed the Holy-days, and de-'clared when it was lawful to work, and 'when it was forbidden.'

Compare this with the Authority which the Pope claims, and you will find an exact Agreement. The Canoniſts maintain (*d*) that the Pope is ſubject to no human Autho-rity. 'That he is not ſubject to the Judi-'cature of the Emperor, nor of the whole Clergy,

(*c*) *Genial.* L. ii. (*d*) *Extrav. de Conceſſ.* III *præb. obſcd. Apoſt. in Gloſſa Diſt.* c. 19.

'Clergy, nor Kings, nor the People. That 'it is neceſſary to Salvation, that we believe 'that all Creatures are ſubject to the Pope; 'and that, as the Sun is ſaid to be the So-'vereign of the Planets, ſo the Pope is the 'Father of all Dignities.'

Platina, in the Life of *Paul* II. tells us, that himſelf and ſome others being accuſed before this Pope, petitioned to have the Cognizance of their Cauſe remitted to the Judges; 'upon which, ſays he, he look-'ed on me with Eyes full of Fury, and ſaid, 'What? Dare you make mention of Judges 'to me? Do not you know that all Judica-'ture is repoſited in the Cabinet of my 'Breaſt? I have pronounced the Words *that 'all leave the Place, that they go hence.* I 'reſpect not Perſons. I am Pope, and I 'am authorized to annul or confirm the 'Acts of others according to my Pleaſure.'

Cardinal *Baronius*, in his Remonſtrance to the Republick of *Venice*, makes this weighty Interrogatory: 'Whence do you 'derive the Authority of judging the Judge 'of all, whom no Council, however lawfully 'aſſembled, has dared to judge? For it is 'from him that univerſal Councils derive 'their Authority, inſomuch that without 'his Decree they can neither be denomi-'nated Oecumenical or Univerſal, they can 'neither be aſſembled, nor can the Canons,

'enacted

'enacted by them have any Force. And of 'him it has been often declared, that the 'prime Chair is liable to no Juriſdiction. *(e)*

Nothing can be fuller than this Diſcourſe of *Boniface* recorded in the Decretal. 'If 'it is obſerved, that the Pope neglects his 'own Salvation, and that of his Brethren, 'that he is uſeleſs and indolent in his La-'bour, &c. that he draws, by Troops along 'with himſelf innumerable People to the 'Slavery of Hell, there to be eternally 'beaten with many Stripes; yet no Mor-'tal ought to have the Preſumption to re-'prehend his Faults, ſince he, who ought to 'judge all others, cannot himſelf be judged 'of any one. *(f)*

Laſtly, Cardinal *Baronius* ſhews this Conformity, when he gives to the Pope all the Privileges of the *Pontifex Maximus*, of thoſe entituled Kings in Things ſacred, of the *Augurs* and all the other Officers of Pagan Idolatry, *viz.* the uſe of a Chariot in the City; an Exemption from covering his Head, or ſaluting any Perſon; to be diſcharged from taking any Oath; to be cloathed in Purple; and to wear a Crown of Gold upon his Head.

It was alſo, as we have ſhewed, one of the Privileges of the Pagan *Pontifex Maximus*,

(e) Diſt. 40. c. *ſi papa.* *(f) Ann. To.* 3. *A.* 324. § 79.

mus, to fix the Days for Feſtivals to make the Intercalation, and to regulate the Kalendar. The Papacy has aſſumed the ſame Right: It is by their Authority that Breviaries are printed, which regulate the Year, and mark the Solemnities of the different Seaſons of it, as the Ember Weeks, Times of Marriage, the Epacts, New-Moons, Indiction, Fixed and Moveable Feſtivals, Leap-Year, &c. And as *Julius Cæſar*, in quality of High Prieſt reformed the Kalendar, ſo Pope *Gregory* XIII. did the ſame in the Year 1582, fearing the Emperor ſhould have had the Honour of it.

For many Ages the Pagan High Prieſts did not intermeddle in ſecular Matters, but exerted their Authority in religious Affairs only: But *J. Cæſar*, and after him *Lepidus*, having uſurped this Office and united it to the Imperial Dignity, *Auguſtus*, and all who ſucceeded him, made themſelves High Prieſts, and ſo were abſolute Governors in religious as well civil Affairs. This appears to this Day from old Coins, Monuments, Inſcriptions, authentick Inſtruments, &c. wherein they give themſelves the Titles of Sovereign, Pontif, and High Prieſt.

Jul. Ceſ. Pont. Max.
Trajan. Imp. Pont. Max.
Heliogabalus ſummus Sacerdos.

In like manner the Biſhops of *Rome*, for ſome Ages applied themſelves only to the Functions of their Epiſcopal Charge, preaching the Word of GOD, teaching the Goſpel in Perſon and by their Writings, adminiſtring the Holy Sacraments, viſiting the Sick, comforting the Afflicted, relieving the Poor, ſubmitting themſelves to the Magiſtrate, and acknowledging the Emperor for their Sovereign Lord. But their Succeſſors have ſhaken off the Yoke, and under Pretence of a forged Donation from *Conſtantin*, have ſet up themſelves as Sovereigns in Temporals as well as Spirituals; they have quitted the Paſtoral Staff, to ſeize the Imperial Diadem ſhining with Gold and precious Stones, called by them *Il Regno*, the Kingdom. As High Prieſts they wear the Mitre, as Sovereigns the Triple Crown. And ſo *Innocent* III. expreſſes it in his Sermon on the Coronation of a Pope. (*g*) 'The 'Church, *ſays he*, who is my Spouſe, does 'not at her Marriage to me come empty-'handed; ſhe has beſtowed a precious, an 'unvaluable Dowry on me; an abſolute 'Power in Spirituals, an extenſive Authority 'in Temporals. She has given me the Mi-'tre for the Enſign of my Spiritual, and the 'Crown of my Temporal Juriſdiction; the 'Mitre

(*g*) *Inn.* 3. *de Coronat. Pont. Ser.* 3.

'Mitre as Prieſt, the Crown as King; con-
'ſtituting me his Vicar, who bears this In-
'ſcription written on his Thigh, and his
'Veſtment, *The King of Kings, and Lord*
'*of Lords.*' If the Reader deſires to ſee the Paſſage in its proper Terms, it is printed below in *Latin*, in which it was delivered. *

In Order to ſhew this twofold Power, *Boniface* VIII. at the grand *Jubilee*, which as we ſhall ſee preſently, he inſtituted in Imitation of a Pagan Cuſtom, appeared on the firſt Day in his Pontifical, on the ſecond in Imperial Robes, when he had Proclamation made before him, *Behold two Swords*; to let the People underſtand that he had a double Dominion, a Temporal as well as a Spiritual one. This they have exerciſed, when they have excommunicated Kings, laid their Kingdoms under an Interdict, and abſolved their Subjects from their Oath of Allegiance. Since the Pontificate of *Gregory* VII. nothing has been more common than to ſee Princes depoſed by the Pope's

* *Eccleſia ſponſa non nupſit vacua, ſed Dotem mihi tribuit abſq; precio precioſam; Spiritualium plenitudinem, & latitudinem Temporalium. In ſignum Spiritualium contulit mihi Mitram; in ſignum Temporalium dedit mihi Coronam. Mitram pro ſacerdotio, Coronam pro regno, illius me conſtituens vicarium qui habet in veſtimento & fæmore ſuo ſcriptum Rex Regnem, & Dominus Dominantium.*

Pope's Authority. For Inſtance, not to mention any foreign Examples, when *Julius* the 2d depoſed *John* the 2d King of *Navarre*, Great Grandfather of *Henry* the *Great*, and gave his Kingdom to *Ferdinand* King of *Spain*, he made this Harangue to his Cardinals in full Conſiſtory, as it is related by a *Spaniſh* Hiſtorian who gives this Account in *Latin*. (*b*) 'We muſt aſſiſt 'the King of *Spain*, and employ both Swords 'againſt the People of *France* and *Navarre*, 'common Enemies of all good Men. And 'in the mean time that we are ſharpening 'the ſecular Weapon, the Neck of Schiſ-'maticks muſt feel the Spiritual one.' Upon this, by the joint Advice of the Cardinals, the King of *Navarre* was declared Schiſmatick and Heretick; for, that, after frequent Advertiſements, he ſtill ſhewed himſelf contumacious, and openly ſided with *France*, and upon this Account was deprived of his Kingdom and all his Poſſeſſions (and not only he himſelf in Perſon, but his Wife, his Children and their Poſterity, and their Right transferred to *Spain*.

Sixtus Quintus, who from a Swineherd became Pope, does not expreſs himſelf in leſs lofty Terms in the Bull of Excommunication, that he thundered in 1585 againſt *Henry*

(*b*) *Anton. Nebriſſen.* L. i. c. 1, 2, 3.

Henry King of *Navarre*, and the Prince of *Condé*. He ſays, (*i*) 'That the Authority delegated to St *Peter*, and his Succeſſors, by the infinite Power of the Eternal, is above all Power of the Kings of the Earth; that theirs it is to enforce the Obſervance, and to puniſh the Infringer of it by pulling them from their Thrones, how powerful ſoever they be, and by caſting them to the Earth as Miniſters of Satan.' He adds, 'That by the Neceſſity of his Charge he was obliged to unſheath the Sword of Vengeance againſt *Henry* late King of *Navarre*, and againſt *Henry* Prince of *Condé*, a baſtardly and deteſtable Generation of the illuſtrious Houſe of *Bourbon*.' In conſequence of which, being eſtabliſhed in this exalted Seat, and inveſted with that full Power which the King of Kings, and Lord of Lords had conferred on him, he declares them 'Hereticks relapſed; Chiefs, Favourers, and open Protectors of Hereſy, and as ſuch, deprived them and their Succeſſors of all their Principalities, Lands, Dignities, and Offices; incapable of ſucceeding to any Principality or Kingdom whatſoever, *&c.*'

The

(*i*) *Mezeray* has printed this Bull in the Life of *Henry* III. it was dated *Sept.* 12, 1685.

The Pagan Pontifs, even when they were Emperors, never delivered themſelves in a higher Strain, nor aſſumed greater Authority to themſelves, tho' all the Powers of the Earth were in Subjection to them. The utmoſt Branch of their Power conſiſted in the Diſpoſal of Kingdoms, and appointing or depriving Kings: And in this is ſeen the Conformity there is between them and the Pope, and the Accompliſhment of what was foretold, *Rev.* xiii. 12. 'And he (the 'ſecond Beaſt) exerciſeth all the Power of 'the firſt Beaſt before him.'

This will be ſtill farther verified in the following Particulars:

The Pagan Emperors and High Prieſts, exacted Tribute and Taxes from all the Provinces of the World. The Pope likewiſe has his Tribute, which all Europe pays him, and is called *Peter-Pence*. They eſtabliſhed the Right of Fiefs, where the Premiſes reverted to the feudal Lord in Caſe of an Alienation. The Pope, has in manner has eſtabliſhed Annats payable out of all Church Lands that are Fiefs of the Papal See, and he engroſſes the firſt Year's Profits of Benefices conferred on any one. They laid a Tax upon Common Women, as *Suetonius* tells us in the Life of *Caligula*, and *Juſtin Martyr*, in his ſecond Apology; every one knows that this is alſo practiced

practiſed at *Rome*. They, upon the Conqueſt of any Country, cauſed the Inhabitants to learn the *Latin* Tongue, in Token of their Subjection. The Pope has commanded all Churches dependent on him, to have their publick Service in *Latin*, as an Evidence of his Dominion (*k*). A Licence was granted by the Emperor's Authority, for any Perſon to kill thoſe whoſe Bodies had been devoted to the Infernal Gods. The Pope likewiſe gives a Diſpenſation to thoſe who ſhall be incited by a Godly Zeal for the Catholick Religion, to kill Perſons excommunicated. The Pagan Emperors and Pontiffs, wore Cloaths and Shoes of Purple, and their Senators were habited in the ſame Colour, (this Robe was called *Trabea*) the Pope's Habit and Shoes are the ſame, as you may ſee in the Book of Sacred Ceremonies *; the Cardinals which compoſe his Senate, whom *Pius* II. calls Senators of the City of *Rome*, are likewiſe cloathed in Purple. If you have a Mind to ſee this Conformity more at large, conſult what *J. Lipſius* has remarked in his (*l*) Treatiſe of the *Roman* Grandeur.

They who have been at *Rome* on the Day of the Pope's Coronation, when he is con-

(*k*) *Roſin. Antiq. Rom.* L. i. c. 16. *Cauſa* 23. *qu.* 5 *cap. Excom.* * L. i. §. 8. c. 6. (*l*) *Lipſ.* L. iv. c. 2. *de Adm. ſeu Mag. Rom.*

conducted in Triumph from the Vatican to the Church of St *John de Lateran*, and have ſeen the Pomp, which they call Cavalcata, think they behold one of the moſt magnificent Triumphs of the antient Emperors, every Thing being ſet out with the utmoſt Grandeur and Coſt. And as they cauſed Handfuls of Gold and Silver to be thrown among the People, the Pope ſhews the ſame Liberality, cauſing Pieces of new Coin to be ſcatter'd in the Streets he paſſes thro, which have on one Side the Name and Arms of the Pope, and on the other the Effigies of St *Peter* and St *Paul*.

The Pagan Emperors and Pontifs ſent to their Allies, in Token of the good Offices they had render'd to the Empire, (*m*) a Batoon of Ivory, an embroider'd Robe, and ſuch like trifling Preſents. The Pope imitates them in this, ſending to Kings and Princes well affected to his See, a Roſe, Gloves, a conſecrated Sword, or an *Agnus Dei*.

But the moſt odious Conformity is that Homage which both the one and the other have exacted. The Title of GOD has been given to the former. *Virgil*, in his firſt Eclogue, ſtiles *Auguſtus* ſo. And *Suetonius* tells us in his (*n*) Life of *Domitian*, that he was come

(*m*) *Tac. Ann.* L. iv. (*n*) c. 13.

come to that Pitch of Arrogance, that he commanded his Lieutenants, when they iſſued out any Edict in his Name, to expreſs it in theſe Terms, *The Lord our God commands*, &c. It is undeniable that the Pope has been treated in the ſame Manner. You may ſee in *Froiſſard*, * an Inſtance of it. 'As there is only one GOD in Heaven, 'ſays he, there cannot, there ought not 'by Right, to be any more than One only 'GOD on Earth.' Pope *Nicholas* gives himſelf this Title in the following Paſſage, which is to be found in the *Decretal* (*o*). 'It is very plain that the Pope can neither 'be bound or looſed by any Secular Po-'wer; for it appears, as we have remarked 'above, that he was ſtiled GOD by the 'pious Emperor *Conſtantine*, and it is ma-'nifeſt that GOD cannot be judged by 'Men.'

Auguſtin Steuchus, Biſhop of *Chiſanne*, and Library Keeper to the Pope, a Perſon (ſays *Poſſevin* in his *Apparatus*) worthy of eternal Memory, and the true Ornament of *Italy*, after having quoted this Canon, inſults his Opponent *Laurent. Valla*, and tells him; (*p*) 'You hear that the Sove-'reign Pontif has been ſtiled GOD; was

* *Tom.* iv. c. 10, (*o*) *Decret. par.* 1. *diſt.* 96. *cap. ſatis evidenter.* (*p*) *Aug. Steuchus de donat. Conſtant.*

'held as a GOD by *Conſtantine*; this I ſay 'was done when he honour'd him with this 'Edict, and adored him as GOD, beſtow-'ing upon him, as far as in him lay, Di-'vine Honours.'

I omit ſeveral other Paſſages which have been alleged by others. To theſe I will only add that of *Du Perron* in his Letter of Thanks to *Clement* VIII. for promoting him to the Cardinalate: He flatters him thus, (*q*) 'I have always reverenced your 'Beatitude as a GOD upon Earth.'

In fine, as the Emperor *Julian*, ſirnam'd the Apoſtate, repreſented himſelf in Medals and Coins which he ſtruck, either under the Figure of the GOD *Serapis*, or elſe conjointly with *Serapis*; ſo the Pope would always appear either as GOD, or as his Vicar.

Adoration was paid to the Pagan Emperors and Pontifs, as *Aur. Victor* informs us of *Dioclesian*. The ſame Homage is paid to the Pope, not only in the Conclave immediately after his Election, but upon divers other Occaſions; as, among the reſt, at the Beginning of Papal Maſſes, when the Cardinals and Ambaſſadors go to do him Reverence, which is termed, *Going to Adoration*. Cardinal *Perron*, in the Letter that

(*q*) *Perron T.* 4. 88.

I have quoted, speaks in these Terms to *Clement* VIII. 'There is none of those 'whom your Holiness has promoted to the 'sacred Cardinalate, who embraces, reveres, 'and *adores* your *Beatitude* with greater 'Affection than I do.

The last Excess of Pride which the antient Emperors were guilty of, was, that some among them, as *Caligula* and *Heliogabalus*, compelled Men to kiss their Feet. This, others of them refused, as an Honour that ought not to be paid to mortal Man. But Popes have not had so much Modesty; for they have sometimes seen with Pleasure, even Emperors themselves prostrate at their Feet. (*r*) 'When *Cæsar*, says the Book of Sacred Ceremonies, 'approaches the Steps 'of the Chair he bends his Knee, and when 'he is come to the Pope's Foot, he devoutly 'kisses it in Honour of our Saviour.' And in another Part of the same Book, 'The 'Cardinals put upon the Pope elect the rich 'red Pluvial, and the Mitre adorned with 'Gold and precious Stones, and seat him 'upon the Altar, (*this is the highest Place 'of Adoration*) and all approach him in Order to pay him Reverence, kissing his Feet, 'his Hands, and his Mouth.'

Before

(*r*) *Cer. Sac. Liv.* 1. *l.* 1. § 5. *c.* 3. *fol.* 8. *ed Venise* 1516, *cum privil. Leon.* X.

Before I put an End to this Chapter, I will remark one Conformity, which is pleaſant enough: And this is, That as the Heathens, (true Sons of *Cam*, who diſcovered his Father's Shame) have filled their Hiſtories or Fables with the Crimes of their Gods, accuſing *Saturn* of unnaturally devouring his Children; *Jupiter* of Tyranny and Ambition, who drove his Father out of the Throne to place himſelf in it; as guilty of Inceſt, Adultery, &c. whoſe *Mercury*, by the Account of their Poets, paſſes for an arch Thief; and their *Venus* for a Proſtitute: So the greateſt Adorers of Popes, thoſe who ſpoke of them as ſo many Gods upon Earth, cannot refrain from painting them in the black Colours of the moſt horrible Vices. *Genebrard*, Archbiſhop of *Aix*, one of the moſt humble Devotees of the Court of *Rome*, is forced to confeſs, in the Year 1000 of his Chronology, that all the Popes of that Age were Monſters.

Cardinal *Baronius*, whoſe Devotion was not leſs than the others, could not hinder himſelf from ſaying, (*s*) 'That they had 'thruſt into St *Peter*'s Chair, the Throne 'of Chriſt, monſtrous Men, moſt debauch'd 'in their Lives, abandoned in their Morals, 'and in all Reſpects abominable.'

Car-

(*s*) *Ann.* 897. § 4.

Cardinal *Bellarmine* (*t*), ſpeaking of *John* XII. who was depoſed by the Emperor *Otho*, characteriſes him as *the moſt wicked of all the Popes*. He could not better have expreſs'd his extreme Wickedneſs. It is as much as if he had called him as *Platina* does, *The moſt wicked of all Men, or rather a Monſter*. (*u*) *Luitprand* gives us a Liſt of the Crimes of which he was convicted in full Council, 'That he conferred 'Deacons Orders in a Stable; that he ſold 'Biſhopricks to the beſt Bidder; that he 'turned the Holy Palace into a Brothel; 'that he had violated the Women that came 'to *Rome* out of Devotion, even in the 'Churches of the Apoſtles; Widows, Wives, 'and Virgins; that he drank the Devil's 'Health; that when he was playing at 'Cards he invoked *Jupiter*, *Venus*, and the 'Dæmons; and laſtly, that he was killed 'in the Act of Adultery.'

Matt. Paris ſays, 'that (*w*) *Hildebrand*, 'or *Gregory* VII. upon his Death-Bed, 'ſummoned the Cardinals, and declared to 'them, that by the Perſuaſion of the De-'vil he had provoked GOD to Anger againſt 'Mankind.' All the antient Hiſtorians affirm, that *Sylveſter* II. was a Magician, and had

(*t*) *Bell. de Ro. pont. l.* 2. *c.* 29. (*u*) *Luitp. l.* 6.
(*w*) *Sigebert Herm. Krantzinus Faſciculus Temporum.*

had ſold himſelf to the Devil, upon Condition that he ſhould ſupply him with all that he ſhould deſire; which having enjoyed for ſome time the Devil tore him in Pieces.

* M. *Mezeray*, a modern Hiſtorian, and very warm againſt thoſe he calls *Hugonots*, deſcribes the Morals of *Alexander* VI. in theſe Terms; 'The ſacred Tiara was never 'ſo diſhonoured by Man as by him; he 'had no Faith, neither in God nor towards 'Men; he trod Religion under Foot; he 'proſtituted the Honour, and made Mer-'chandize of the Juſtice of Laws, both di-'vine and human, to him who gave moſt. 'Whilſt he was only Cardinal, among other 'Miſſes he kept one *Vanoſſa*, by whom he 'had four Children; he called his Baſtards, 'not his Nephews, as others do, but his 'Sons; particularly he had one Baſtard na-'med *Lucretia*, to whom he was Father, 'Father-in-Law, and Husband. *Charles* 'VIII. K. of *France*, being come to *Rome*, 'all the Cardinals but two waited on him, 'and remonſtrated to him, that God had 'led him thither, as it were by the Hand, 'in order to take upon him the Defence of 'his Church againſt the Oppreſſions of *A-'lexander Borgia*, who having poſſeſſed 'himſelf of the Apoſtles Chair by the 'Force of Gold, did every Day exerciſe in it

* *Mezeray. La Vie de Charles* VIII.

'it the ſame Crimes by which he obtained 'it; a Succeſſor worthy of the Traitor *Ju-* 'das, or the ſacrilegious *Simon*, not of St 'Peter or St *Paul*; the Diſciple rather of 'the Alcoran than the Goſpel; who had en- 'ter'd into Chriſt's Sheepfold (like a Tyger 'with his Whelps) with a Troop of Baſtards 'polluted with all Manner of Infamy.'

'This Monſter, ſays the ſame Author, 'p. 306. the wickedeſt Man of his Time, 'intending to poiſon Cardinal *Adrian* at a 'Supper he made for him, was himſelf poi- 'ſon'd by a Blunder of the Butler, who 'gave him to drink out of that Bottle 'which he had mixed for the Cardinal.'

All Hiſtorians ſpeak of this Pope with the ſame Deteſtation; as they likewiſe do of *Julius* II. his (*x*) Succeſſor, whom good King *Lewis* XII. declared to be Antichriſt, having ſtruck a Coin both of Gold and Silver, on the Reverſe of which was this Legend, *Perdam Babylonis nomen*; I will deſtroy the Name of *Babylon.*

Laſtly, as *Jupiter* dethron'd his Father, ſo we have often ſeen Popes perſecuting one another. For Inſtance, *Stephen* VI. let himſelf looſe in a furious Manner againſt (*y*) *Formoſus*, whom he ſucceeded; for he cauſed

(*x*) *Pius* III. is not reckon'd here, he living only 27 Days. (*y*) *Platina.*

cauſed Sentence to be given in Council, that his Body ſhould be taken up, and ſtripp'd of its Pontifical Robes, in order to its being buried among the Laity, and that the two Fingers he had uſed in the Conſecration of the Hoſt ſhould be cut off. *Servius*, who came after, dug up this poor Carcaſe a ſecond time, and threw it into the *Tiber*, after having cut off its Head.

They reckon up twenty-two Schiſms in one Year only, *viz.* 1378; in which the grand one of all ſprang up, which laſted fifty Years, one of the Popes ſitting at *Rome* and the other at *Avignon*. They thundered Bulls at each other, calling one another mutually Heretick and Antichriſt, they took up Arms, and filled all *Europe* with Blood, Confuſion, and Miſery.

CHAP.

CHAP. III.

Of the ſeveral Orders of Eccleſiaſticks, and their Revenues. Of Monks and Hermits, &c. of their Vows, Habits and Diſcipline.

THE Sovereign (*a*) Pontif among the Pagans had under him a great Number of Perſons dedicated to the Service of Religion. He had firſt his College of High Prieſts, who compoſed his Council, and with whom he deliberated Affairs of Importance. Agreeable to this Model, the Pope likewiſe has his College of Cardinals. (*b*) *Blondus* takes Notice of this Conformity. * 'The 'College, *ſays he*, of the *Roman* Pontif, 'was compoſed of five Claſſes of grave 'Prieſts, in Imitation of which, it is pro-'bable, that the College of Cardinals of 'the *Romiſh* Church, conſiſts of three Or-'ders of eminent Prieſts.' Beſides theſe, the

(*a*) *Lactant.* L. v. c. 20 *T. Liv.* L. 1. [* See *Middleton*'s Letter from *Rome*, p. 65. 4°. Ed. 1729.]

(*b*) *Blond. Rom. Triumph.* L. ii. *p.* 81.

the Sovereign had under him other Pontifs, one Rank of whom were called *Major Pontifs*, as are at preſent the Primates, Archbiſhops and Biſhops: And the other were ſtiled *Minors*; ſuch were thoſe whom they called *Curiones*, who had the Care of a particular Diſtrict, as at preſent our Parſons have of a Pariſh, and whoſe Name (*Curate*) is derived from the other. They had beſides a great Multitude of *Flamines*, or Prieſts, who aſſiſted at Sacrifices, as is practiſed at preſent. The Abbe *Marolles* notes this Conformity. 'To begin with 'ſacerdotal Dignities, (*ſays he*, (*c*) addreſſing himſelf to the Archbiſhop of *Ambrun*) 'Is it not true that the old *Romans* had 'their grand Pontif, and their inferior 'Prieſts, ſuch as *Flamines*, *Arch-Flamines*, '*Salii*, *Luperci*, *Augurs* and many others, 'not to omit the *Veſtals*, who having made 'a Vow of perpetual Chaſtity, much re'ſemble our Religious? Even the Name 'Pontif did it not come from their being 'obliged to paſs over the *Pons Sublicius*?'*

The Habits and Ornaments uſed by the modern Eccleſiaſticks, have been cut out after the Pattern of thoſe of the old Pagans. The Biſhops Croſier is borrowed from the (*d*) *Lituus*, which their Prieſts uſed in their Sacri-

(*c*) *Mem. de Mar.* [* See *Middleton's* Letter from *Rome* p. 66.] (*d*) *T. Liv.* L. 1.

Sacrifices and (*e*) Augural Obſervations on the Flight of Birds. We ſee upon Marbles and old Coins the Figure of this *Lituus* or curved Rod, and that it is very like the Epiſcopal Croſier.

The Habits of Biſhops have the ſame Origin; for, the Pagan Pontifs offered no Sacrifice but with the Head covered (which Covering they called *Orarium*) and with a Veſtment upon their Shoulders. They likewiſe had an *Alb*, as the Prieſt has, when he ſays Meſs. And the *Flamines* wore a Robe, 'like the Copes that our 'Prieſts wear in Churches,' ſays (*f*) *Du Verdier*. The Stole is in Imitation of that laid croſs the Back of Victims when led to the Altar. That Skin which Canons wear on their Shoulders with the Hair outward, is derived from a Cuſtom of the Pagan Sacrificers, who killed the Victims, * who muffled themſelves up in the Hide, putting the Hair outmoſt.

On this Point of Conformity of Habit, we have a Cardinal and an Abbot for our Vouchers. 'Cardinal *Baronius*, *ſays* Ma-'rolles in his Memoirs, has remarked under 'the Year of our Lord 44; that the an-'tient

(*e*) *Plut. in Ant. Feneſtelle*, c. v. (*f*) *Leçons*, L. ii. c. iv. p. 86. * See *Montf. Ant.* Tom. ii. Pl. 87.

'tient Pagans had the Surplice, uſed the 'Paſtoral Staff called *Lituus*, and wore the 'Ring and the Mitre: That the *Flamen* 'or Prieſt that offered Sacrifice, wore a Veſt-'ment of fine Linen, called by the *Latins*, '*Alba Veſtis*, and *Juvenal*, in his Sixth 'Satyr, ſays, that the High Prieſt of *Anu-'bis*, ſurrounded with a Tribe of other 'Prieſts cloathed in fine Linen and their Heads ſhaven, deſerves the Pre-eminence.'

(*g*) The Revenues of the Clergy have riſen and ſtill do riſe from the ſame Source as thoſe of the Pagan Sacrificers: For theſe had in the firſt Place their Offertory, *i. e.* Offerings which Devotees preſented to the Gods; which they, however, received and converted to their own Uſe. But as theſe Offerings were caſual, in order to fix a certain Fund, *Numa Pompilius* ſettled a Foundation out of a Branch of the publick Revenue, for the Maintenance of the *Pontifs*, *Augurs*, *Salii*, *Feciales*, *Curiones*, *Veſtals*, and in general all thoſe who miniſtred in Affairs of Religion. After his Example, many private Perſons dedicated their Subſtance to the ſame Uſes; ſo that there were many Benefices rich by Foundation. Theſe Benefices, like the modern ones, were ſome in the Preſentation and Collation of the Prince

(*g*) *Blondus Rom. Trium.* L. ii. at the Beginning.

Prince, the Senate, or the College of Pontifs; others were in the Preſentation of private Perſons who had the Right of Patronage, either (*b*) becauſe they themſelves or their Anceſtors had been the Founders. There were Abuſes in theſe Things then, as well as now; for, the chief Pontif granted Diſpenſations for one Man to hold two Benefices together: As (*i*) *Livy* tells us, that *Fabius Maximus* had this Privilege.

The third Source of the Revenues of the Pagan Prieſthood was *Annates*, or the firſt Year's Income of vacant Benefices, which they granted, ſold, or other ways diſpoſed of.

The fourth came from anniverſary Obits, Legacies, or Donations by Will, from thoſe who deſired to have Sacrifices and Prayers offered up to the Gods after their Deaths, for the Repoſe of their Souls; and this is verified by the Monuments and Sepulchres of the antient Idolaters.

(*k*) Laſtly, They had the Forfeitures, Penalties, and Confiſcations which were adjudged by the Pontifs, as we ſee in the Inſtance of *Cicero*, whoſe Houſe and other Poſſeſſions were upon his Baniſhment

(*b*) *T. Liv.* L. ix. *Cic. de Leg.* L. i. (*i*) *T. Liv.* L. xxx. *Sueton. in Claudio.* (*k*) See ſome of theſe Inſcriptions copied from antient Marbles in *Blondus Rom. Trium.* L. ii. p. 33.

ment confiſcated to the Uſe of the College of Pontifs, and his Eſtate appropriated for ſupplying Sacrifices at the Temple of the Goddeſs of Liberty.

Every one knows that the Clergy at preſent have amaſſed great Riches, and increaſe them daily by the like Methods. The Liberality of Princes, particularly *Charlemagne* and *Pepin*, laid the Foundation of theſe Riches. 'The Kings and Emperors, '*ſays* Du Choul, in the End of his Book, 'eſtabliſhed Foundations like thoſe which 'we call Royal, the Revenues of which the 'Prieſts received from the Hands of the 'Queſtors, as ours at preſent have them 'from the Crown Receivers.'

Beſides this Source, which never fails, there happen every Day Maſſes, Obits, Anniverſaries, Diſpenſations for Plurality of Benefices, Offerings, Forfeitures, Confiſcations and ſuch like Revenues, which are ſo many ſmall Streams that maintain the Current always full.

The Pagans, beſides their Pontifs, Prieſts and Curates, and others who held religious Offices, had ſeveral Convents or Societies of religious Men and Women, who took the Name of that God or Saint to whom they devoted themſelves, and whoſe Rules they followed.

Some called themſelves *Quirinales*, from *Quirinus* or *Romulus*; others *Diales* from *Jupiter*,

Jupiter, *Martiales* from *Mars*, *Vulcanales*, *Vulturnales*, *Florales*, *Pomonales*. They had Religious of the Societies of *Auguſtus*, Brothers of the Fraternity of *Adrian*, *Anthonine*, *Aurelius*. 'They called themſelves 'Brothers, *ſays* (*l*) Alexander of Alexan-'dria, becauſe they were united by mutual 'Charity and Alliance; and Companions 'and Aſſociates, becauſe they were equal 'one among another, and joined in the ſame 'Society.' Do not we ſee the ſame Thing at preſent in the different Orders of the Religious, who take their Titles either from GOD, as the *Jeſuits*, or from the Men whoſe Rules they follow; calling themſelves *Auguſtins*, from *Auguſtin*, *Benedictines*, from *Benedict*, *Franciſcans*, from *Francis*, &c.

This Practice is no Imitation of the primitive Chriſtians who did not call themſelves *Johnians*, *Paulians*, or *Barnabites*, from St *John*, St *Paul*, or St *Barnabas*; nor is it by any Direction or Order of the Apoſtles; for when it happened among the *Corinthians*, that one ſaid, 'I *am of* Paul, and 'another, I *am of* Apollos,' St *Paul* has cenſured them for it. 'Who is *Paul*? Or who 'is *Apollos*? *ſays he*, One planteth, and 'another watereth, but it is GOD that 'giveth

(*l*) *Alex. ab Alex. Genial.* L. i. c. 26.

'giveth the Increaſe.' But in this they have followed the Practices of the Heathen, as *Pol. Virgil* allows. For after he has ſpoken of the different Religious Societies among the Pagans, he ſays, *(m)* 'Hence 'I dare without heſitating affirm that our 'Biſhops (eſpecially the Biſhop of *Rome*) 'who have been always deſirous of drawing 'Men off from theſe vain Societies, to a 'more honeſt and ſettled way of Life by a 'more holy Eſtabliſhment, have induced 'them to form thoſe Societies which are at 'preſent in great Numbers every where, 'and multiply daily.'

Among theſe heatheniſh Monks, ſome had ſettled Revenues, as the *Fratres Arvales*, eſtabliſhed by *Romulus*; the *Quirinales*, and Veſtals of whom *Livy* ſays, '*(n)* That *Numa* having inſtituted them, 'he eſtabliſhed them a Revenue out of the 'public Treaſury.'

Others were Mendicants, as the Religious of the great Mother of the Gods, 'Who 'walking up and down the Lanes and 'Streets, *(o)* *ſays St* Auguſtin, got a poor 'Maintenance of the People by begging.' *Apuleius* in the 8th Book of his *Metamorphoſis*, gives a pleaſant Picture of them under

(*m*) *Pol. Virg. de Inv. Rerum* L. vii. c. 6.
(*n*) *T. Liv.* L. i. (*o*) *Aug. de Civ. Dei* L. vii. c. 26.

under the Title of his Golden Aſs, and diſcovers their Cheats and Hypocriſy, how under Pretence of Devotion*, 'they amaſſed 'Money, Veſſels of Wine Milk, Cheeſe, 'Corn, Pulſe; receiving every thing, *ſays* '*he*, with Greedineſs, and cramming what 'is given them into Sacks, which they car-'ry for this Purpoſe; and thus they ſtrole 'up and down and pillage the Country.

* *Lucian* ſays the ſame of them in his Treatiſe of the *Syrian* Goddeſs. Theſe were the only Perſons permitted to beg, the *Roman* Laws prohibiting all others, '* Becauſe, *ſays* Tully, this fills Mens 'Minds with Superſtition, and exhauſts 'Families.'

This is the State as every Body knows of the two different Kinds of Monks in the Church of *Rome*; one Kind are rich, and opulently endow'd with Lands; ſuch are the Religious of St *Victor*, St *Germain*, St *Genevieve*, and the *Celeſtins* at *Paris*. The others make Profeſſion of Poverty as the four Orders of Mendicants; ſo that *Polydore Virgil*, though a compleat *Roman Catholick*, could not help comparing them to the Prieſts of *Cybele*. (*p*) 'Poſterity 'oftner retains, *ſays he*, the bad than the 'good Inſtitutions of their Anceſtors, which

[* The ſame Paſſages are quoted by *Middleton*'s Letter. p. 67.] (*p*) *Polyd. Virg.* L. vii. c. 7.

'is plain in many Things, particularly in 'the Artifice of the ſtroiling Mendicants. 'There were among the Ancients one Set 'of People, who under this Pretence, roam-'ed about from one Province to another 'ſcraping up Money and other Things. 'Theſe Men carried with them Images of 'the Gods, and made People believe that 'their Gods would be propitious to thoſe 'who beſtowed any Thing upon them. 'We have at preſent one Sect of Cheats, 'who hating Work, are as diſſolute inward-'ly, as they endeavour to appear pious out-'wardly. Theſe Men perfectly reſemble 'the Prieſts of the Goddeſs *Cybele*, and by 'a fraudulent Piety calling themſelves the 'Servants of all the Saints, and thoroughly 'verſed in all kind of cheating Tricks, 'wander through Towns and Villages, and 'beg of the eaſy Inhabitants. Some of 'theſe People ask your Charity for the 'Building a Church, others for the buying 'Veſtments; this for the Relief of the 'Poor, that for the Redemption of Captives, 'another for the Maintenance of expoſed 'Children. By theſe and ſuch like Me-'thods, they draw from one a Sheep, a 'Lamb, or ſome Wool, from another Fowl 'or Eggs, from another a Pig or a Gam-'mon of Bacon, from another Cheeſe or 'Linen; and the more effectually to abuſe

'People,

'People, they pull out of a Box either 'Relicks of Saints, Apoſtolick Letters, or 'other ſuch Credentials; and with great 'Veneration offer them to be kiſſed by 'thoſe who give them any thing, and pro-'miſe them Eternal Life in Return for the 'Preſents made them.' *Ludovicus Vives*, in his Comment upon St *Auguſtin*, when he comes to the Paſſage where this Doctor ſpeaks of the begging Prieſts of *Cybele*, cries out; (*q*) 'What would St *Auguſtin* 'have ſaid now a Days, if he had ſeen very 'rich and opulent Societies asking Alms of 'thoſe upon whom they ought rather to 'beſtow ſomething out of that Abundance 'that they overflow with. He who gives, 'eats brown dry Bread, and ſees nothing 'upon his Table but Herbs, and ſome 'Water in an earthen Pitcher; is ſurrounded 'with a numerous Family of Children, for 'whoſe Maintenance he carefully labours 'both Day and Night. The rich Mendi-'cant, who receives the Alms, eats to his 'Fill of white Bread made of the pureſt 'Wheat, has his Partridges and Capons, 'and drinks the beſt Wine.'

As

(*q*) L. vii. c. 6. This Paſſage is expunged by Order of the Church of *Rome*. *V. Ind. Libr. Prohib. & expurg.* And accordingly omitted by the *Louvain* Divines in their Edition.

As for the Habits of Monks, and their differing from the common Dreſs, it is a Piece of Affectation like that of the old *Greek* Philoſophers, who diſtinguiſhed themſelves from other People by their great Beard and their long Cloke; (*r*) 'If they 'had not a particular Dreſs, *ſays* Bellar-'mine, they would not be diſcerned from 'other Men.' *Socrates* informs us in his Eccleſiaſtical Hiſtory, that it was the Heretick *Euſtachius*, who introduced theſe ſuperſtitious Veſtments among Chriſtians, in Imitation of the Pagan Philoſophers, * 'He 'wore the Habit of a Philoſopher himſelf, '*ſays he*, and conſtrained his Followers to 'dreſs themſelves all after one Faſhion in 'an unuſual Garb.'

If you deſire to know the Form of theſe Habits, and their Conformity with thoſe of the Monks of our Days, you need only read the Deſcription that St *Hierom* has given us of them. It is here ſubjoined as tranſlated *verbatim* from his Epiſtle to *Euſtachius*. (*s*) 'Let not your Dreſs be 'either too nice or ſordid, or remarkable 'for any Peculiarity, leſt Paſſengers, when 'they

(*r*) *Bellarm. de Mon.* L. ii. c. 40. *B.* * *Socrat.* L. ii. c. 43. *Sozom.* L. iii. c. 14.

(*s*) *St Hierom ad Euſtach.* L. i. ep. 22. p. 146. H. p. 147. B. *Ed. Lutet.* 1624. See alſo *Epiphan. Expoſ. E. Capht.* 1092.

'they meet you, ſtop, and you be pointed 'at.' And a little after, 'There are ſome 'who disfigure their Faces, that they may 'appear unto Men to faſt, who, when they 'ſee any Body, groan, look down, and co- 'ver their Faces ſo as ſcarce to leave them- 'ſelves an Eye free to ſee with; they are 'cloathed in black, with a Girdle of Sack- 'cloth, and dirty Hands and Feet, their 'Belly alone (becauſe it cannot be ſeen 'thro') is well pamper'd.—There are ſome 'who array themſelves in Hair-cloth, and 'wear Cowls artfully contrived to reſtore 'them to their Infant State, ſo that they 'look like Owls.'

Is not this a curious Deſcription of the Frock?

You will obſerve, by the Way, that St *Hierom* ſays, theſe People wear Cowls, in order to evidence that they are returned to their Infant State: Our modern Monks aim at the ſame Myſtery in their Cowls. (*t*) 'The Capuche, *ſays* Bellarmine, marks 'their Simplicity, and that childiſh Inno- 'cence to which the Monks deſire to return. 'For, Children, when yet in their Nurſes 'Arms, are cover'd with a Veil,—ſome- 'thing like a Monk's Frock.'

After

(*t*) *Bellar. ib.*

After St *Hierom* has thus deſcribed the Habit of the ſuperſtitious Women of his Time, he proceeds to that of the Men. 'And that you may not think, *ſays he*, 'that I diſpute againſt the Women only, 'avoid the Men likewiſe whom you ſee 'with an Iron Chain round them, — —, 'with a Goat's Beard, and bare-footed in 'the greateſt Cold. Theſe are all Evidences 'of the Devil. Such as theſe *Rome* former-'ly lamented in *Antony*, and lately in *So-'phronius*, who, when they have crept into 'Noblemen's Houſes, and led captive ſilly 'Women laden with Sins, always learning, 'but never coming to the Knowledge of the 'Truth, put on diſmal Looks, and pretend-'ing to keep long Faſts, ſpend the whole 'Night in Junketting.'

You here behold a natural Portrait of the Monks of our Times, who, like thoſe that St *Hierom* ſpeaks of, have form'd themſelves upon the Model of the Pagan Philoſophers. If Painters had read this Paſſage, they would not repreſent St *Hierom*, as they commonly do, with a Frock, a Goat's Beard, and bare Feet; for, it is not likely that he would have blamed theſe Things in others if he had been guilty of them himſelf.

I will add to this what *Minutius Felix* ſays of certain Devotees among the Pagans; 'Some

'(*u*) Some of which ran about naked in 'the midſt of Winter, and others marched 'with ſtrange Caps upon their Heads.' Is not this the Equipage of a Capuchin?

The Rules of their Convents, their Vows, their Auſterities, are like the reſt, nothing but an Imitation of Paganiſm. Such is that Silence which all the Founders of Religious Orders have ſo much recommended, and which is moſt remarkably obſerved by the *Carthuſians* who paſs almoſt their whole Lives without ſpeaking. When they leave their Cells, and eat all together at the ſame Table, they dare not ſpeak to their Companion that ſits next to them, nor ſcarce look at him; ſo that you would think the Fiſh, which they commonly live upon, had made them as mute as themſelves. All this is derived from the School of *Pythagoras*, (*x*) who taught, that Silence had in it ſomething divine, and commanded his Scholars to keep it religiouſly for five Years. It is perhaps from this School the Popes have learned to lay their Hand upon the Mouths of the Cardinals lately promoted, at the firſt Conſiſtory they attend, in order to teach them Silence.

The Vow of Poverty is not of a better Original; for there appears no Trace of it either

(*u*) *Min. Fel. Octav.* § 24.
(*x*) *Diog. Laert. Pythag. Lib. Cerem.*

either in the Examples of the Saints mentioned in Scripture, or in the Conduct of the Faithful in the firſt Ages of Chriſtianity, but enough in that of the Pagan Philoſophers; (*y*) 'Some of whom abdicated 'their Fortunes, and renounced all Pleaſure, 'ſays Lactantius, that being ſtripp'd naked, 'as it were, and free from all Incumbrance, 'they might perſue Virtue alone, diveſted 'of all Intereſt.' (*z*) It was thus that *Antiſthenes* acted, who ſold all that he had, and diſtributed it publickly, reſerving nothing for himſelf but a Cloke. *Diogenes*, his Diſciple, did the ſame, who, in order to apply himſelf without any Avocation to his Meditation, forſook all that he had, except a Pouch, a Wooden Diſh, and a Crutch. So * *Crates*, according to St *Hierom*, when he went to *Athens* to ſtudy Philoſophy, threw a large Sum of Money into the Sea, thinking it impoſſible for him to poſſeſs Virtue and Riches together. Every Body knows the great Encomiums the *Stoicks* gave to Poverty, and the Advantages which they ſaid reſulted from it. † 'Would you 'have your Mind filled with noble Con-'ceptions, (ſays *Seneca* to his *Lucilius*) be 'Poor,

(*y*) *Lact.* L. i. c. 1. (*z*) *Hieron. adv. Jovin.* L. ii. p. 367.
* *Diog. Laert. Hieron.* Ep. 13. *ad Paulin.* † *Senec.* Ep. 17. § 2. and 18. § 2.

'poor, or at leaſt live like a poor Man. 'Let your Lodging be Straw, your Dreſs 'a Hair-Cloth, and your Diet Brown-'Bread.' Excepting the Brown-Bread you would ſwear you heard an old Capuchin inſtructing a Novice. He adds farther, 'Let us get an early Acquaintance with 'Poverty; when we once know how ſup-'portable a Thing it is to be poor, we may 'be rich with greater Security. This alone 'is worthy of GOD who knows to deſpiſe 'Riches.'

There is this farther Conformity between this Philoſopher and the Monks, That as *Seneca* made this Elogium upon Poverty in the midſt of Abundance; ſo theſe who make the Vow of a pretended Poverty, which does not deprive them of the Enjoyment of any neceſſary Accommodations for the Maintenance of Life, may ſay with *Terence*'s Paraſite,

‖ *Omnia habeo, neque quicquam habeo; cum nil eſt, nil deſit tamen.*

'I poſſeſs every thing, tho' I poſſeſs no-'thing;
'And tho' I have nothing, I want for no-'thing.

‖ *Terent. in Eunucho.* Ac. ii. Sc. 2.

The *Stoicks* had ſeveral Imitators; firſt, the *Eſſenes* among the Jews, whom (*a*) *Pliny* calls, 'A lonely Sect, without Wives 'or Money.' Afterwards the *Manicheans* among the Chriſtians (if they ought to be placed in that Rank) for they boaſted, as St *Auguſtin* tells us, 'That they had caſt 'away Silver and Gold, and carried no Mo-'ney in their Purſes; that they were con-'tent with their daily Bread, and took no 'Care for the Morrow, nor were at all an-'xious whence the Belly ſhould be filled, 'or the Body cloathed.' (*b*)

Theſe are the Fathers, as every one ſees, of the Mendicant Fryars, who engage themſelves by their Vow, in that Malediction which *David* wiſhed to his Enemies; (*c*) 'Let his Children be continual Vagabonds, 'and beg, let them ſeek their Bread alſo 'out of deſolate Places.'

Celibacy is not of a better Extraction. Every Body knows in what Eſteem it was among the Heathen Philoſophers. (*d*) St *Hierom* informs us, that even in his Time the chief Miniſters of Religion among the *Athenians*, whom they called *Hierophantes*, drank Hemlock to render them impotent,

(*a*) *Nat. Hiſt.* Lib. v. c. 17. (*b*) *Aug. cont. Fauſt.* L. v. p. 94. *a. ed. Paris* 1686. (*c*) *Pſal.* 109. 10. (*d*) *Hieron. adv. Jovin.* L. i. & ii. See *Clem. Alex. Strom.* L. ii. & iii

tent, and when they were elected into the Pontificate they ceaſed to be Men. The ſame Perſon introduces a *Stoick* call'd *Cheremon*, deſcribing the Manner of Life of the Antient *Ægyptian* Prieſts, and ſaying, 'That they never convers'd with their 'Wives, after they had begun to attend on 'Divine Service; and that to extinguiſh the 'Flames of Concupiſcence, they abſtained 'entirely from Fleſh and Wine.' (*e*) The Prieſts of *Cybele* drank of a certain River in *Phrygia*, which caſt them into ſuch a Fury that they caſtrated themſelves, whence they had the Appellation of *Semi-viri*, *Demi-homines*. The Devil, who loves Obſceneneſs, baniſhes chaſte Marriage from his profane Altars, (*f*) becauſe it is the Remedy which God has ordained againſt Incontinency.

This Evil firſt got Footing in the Jewiſh Church, where the *Eſſenes* abſtained from Marriage according to the Teſtimony of (*g*) *Joſephus* and *Pliny*, who tells us, 'That in 'their Society there was no one born, and 'yet, which was almoſt incredible, it laſted 'for ſeveral Ages.' This Cuſtom afterwards prevailed in the Chriſtian Church, to the End St *Paul's* Prediction to *Timothy* might be fulfill'd. So that we ſee in our Days what

(*e*) *Du Choul de la Rel. des Anc. Rom.* p. 269. (*f*) 1 *Cor.* vii. (*g*) *Ant.* L. xviii. c. 2. *Nat. Hiſt.* L. v. c. 17.

what *Minucius Felix* reproached the Pagans of his Time with; † 'Some Temples ſhut 'up from the Women, and others where all 'Entrance is forbidden to Men.'

Abſtinence from Fleſh is likewiſe a mere Imitation of Paganiſm. 'The Indian *Brach-* '*mans*, ſays *Du Choul*, receive none into 'their Order but thoſe who are willing to 'abſtain from Fleſh-Meat and Wine.' *Seneca* teſtifies, that *Epicurus* kept Faſt on certain Days; '*Epicurus*, ſays he, who was 'ſo well verſed in Pleaſure that he read 'Lectures upon it, had certain Days on 'which he did not appeaſe his Hunger, nor 'expend a Farthing in Food.' The *Ægyptian* Prieſts, when once initiated, for ever after abſtained from Fleſh and Wine; they eat neither Eggs nor Milk, calling Eggs liquid Fleſh, and Milk, Blood of another Colour; they lay upon the Ground; having the Leaves of Palms for their Bed, and a Bench for their Pillow, and ſometimes faſted without taking any thing for two or three Days. The *Indian* Gymnoſophiſts had only Apples, Rice, and Meal for their Diet. The Prieſts of *Jupiter*, in the Iſle of *Crete* (now *Candia*) abſtained from Fleſh, and all boiled Meat. The Prieſts at *Eleuſine* obſerved

† *Min. Fel. Octav.* § 24.

ſerved three Injunctions ſtrictly, which were the only ones left them by *Triptolemus*; the 1ſt was, To honour their Parents: The 2d. To worſhip the Gods: The laſt, To eat no Fleſh. Theſe Inſtances are to be found in St || *Hierom*, to whom let what *Marolles* ſays in his Memoirs be added: 'The Pagans 'faſted to appeaſe the ſuperior Gods, wit-'neſs this Paſſage of *Horace*,

'———————*Illo*
'*Mane die, quo tu indicis Jejunia.*—

'We read of *Numa*, that when he pray'd 'for a plentiful Harveſt he abſtained from 'Fleſh; and it was ordained by an Act of 'the Senate, as *Livy* * tells us, that 'it was neceſſary to obſerve a Faſt in Ho-'nour of the Goddeſs *Ceres*.' It is plain from theſe Paſſages, that abſtaining from certain Kinds of Meat, in which the Church of *Rome* makes Holineſs and the Merit of Faſting to conſiſt, is a Piece of Superſtition derived from Paganiſm.

From the ſame Origin likewiſe are derived the Whippings, and the Auſterities of the Capuchins, Penitents, and the Brotherhood of the Diſciplinarians. He who was

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|| *Hieron. adv. Jovin.* c. 2. p. 367, F. *Clem. Alex. Strom.* L. iii. * L. xxxvi. c. 37.

a Murderer from the Beginning, delights in tormenting Men before-hand; and however extenſive the Dominion of Superſtition be in theſe Days, it ſcarce exerciſes any Cruelty upon its Subjects which it has not practiſed in Times paſt. The Hair-Cloth and Strokes of the Scourge are of no more Value now, than were thoſe of the Prieſts of *Bellona*, who, as *Tertullian* informs us, (*h*) ſhed their Blood, and catch'd it in the Hollow of their Hands, and gave to drink to her Worſhippers.

The ſame Author tells us, that in his Time they had a Feſtival in *Lacedæmonia*, called Διαμαστίγωσις, or, *the Whipping Feaſt*, at which five Youths of noble Extraction were ſcourged before the Altar, in Preſence of their Parents, who exhorted them to undergo it with Conſtancy.

The Devotion of a Religious is much admired for whipping himſelf till the Blood comes before an Image or an Altar, and he gains by it the Reputation of a Saint; (*i*) but ought not much rather the Prieſts of *Baal* to be canoniſed, (*k*) who cut themſelves before the Altar of that Idol with Knives and Lances, ſo that the Blood guſh'd out upon them? Even thoſe who beat their Breaſts with Stones do no more than the Poor Demoniack

(*h*) *Tertul. Apol.* 1. 9. [*Middleton's* Letter p. 51.]
(*i*) *Id. ad Mart.* (*k*) 1 *Kings* 8.

moniack in St *Mark* c. v. whom the Evil Spirit tormented ſo that he *cut himſelf with Stones*; ſo that theſe voluntary Mortifications may well be call'd the Penances of Demoniacks. 'When you make Effuſions 'of your Blood to the Gods, (*ſays Min. Fe-*'*lix* to the Pagans) do not you ſupplicate 'them with the Mouths of your Wounds? 'It were as well you were profane as devout 'at this Rate. Who does not ſee, that the 'Men who commit ſuch Folly are not right 'in their Senſes? Theſe are not Myſteries, (*ſays he in another Place*) 'they are down-'right Puniſhments.'

As to the Origin of thoſe Penitents whom we ſee in *Spain* and *Italy*, (eſpecially in the Holy Week) walking along the Streets and fleaing their Shoulders with ſmall Iron Chains, or Scourges with Links in them, *Pol. Virgil* refers it to the antient *Romans* and *Ægyptians*. (*l*) 'Thoſe whom we ſee, *ſays he*, 'march in Rank in publick Pro-'ceſſions with their Faces masked, and their 'Shoulders lacerated, who ſcourge them-'ſelves ſeverely, as becomes true Penitents, 'follow an Inſtitution of the *Romans*; 'who, when they celebrated the Feaſt *Lu-*'*percalia*, walked naked and mask'd thro' 'the Streets with Scourges in their Hands:'

Or

(*l*) *Pol. Virg.* L. vii. c. 6.

Or if this Flagellation muſt be traced higher, I would ſay it came from the *Ægyptians*, who, as (*m*) *Herodotus* tells us, 'ſacrifiſe an 'Ox to *Iſis*, with a great many Ceremonies, 'and while the Sacrifice is burning they all 'whip themſelves.

The auſtere and ſavage Life of Hermits is alſo an Imitation of the Pagans. I know very well that ſome Chriſtians having been compelled to fly into Deſarts to avoid Perſecution, accuſtomed themſelves inſenſibly to this Kind of Life: As among others, that *Paul* of whom St *Hierom* writes, (*n*) 'That 'in tempeſtuous Times, while Perſecution 'raged, he fled into Mountains and deſart 'Places; and that whilſt he was expecting 'the End of the Perſecution, he changed 'Neceſſity into a voluntary Act.' But this was not the common Practice of Chriſtians; they lived in Society with other Men, and in the Affairs of civil Life they conformed to the Cuſtoms of the Places of their Abode. It is from the Hypochondriack Humour of the Heathen Philoſophers, that this Love of Solitude, and roaming into Deſarts, has proceeded. 'We converſe with you as 'Men, (*o*) *ſays* Tertullian *to the Pagans*, 'we

(*m*) *Herodot. Euterpe.* c. 40. See alſo the Capuchin of M. *du Moulin.* p. 31, 32. (*n*) *Hieron. in vita Pauli.* (*o*) *Tertull. Apol.* c. 42.

'we uſe the ſame Diet, Habit, and neceſſa-
'ry Furniture. We are no Brachmans or
'Indian Gymnoſophiſts, who live in Woods,
'and as it were in Exile from other Men;
'and we act as Men under the warmeſt
'Senſe of Gratitude to God, our Lord and
'Creator, and we reject nothing he has made
'for the Uſe of Man. We are indeed tem-
'perate in the Uſe of them, and cautious
'in tranſgreſſing the Bounds of Reaſon, and
'abuſing his Favours: But we live with
'you in the World, and frequent all the
'common Places of Reſort, perform all the
'Duties of ſocial Life, and exerciſe all pub-
'lick Arts and Trades belonging to it.'

Theſe Gymnoſophiſts that he ſpeaks of were a religious Sect, or Hermits, who lived lonely in Woods and Mountains in a very odd Kind of Auſterity, according to the Deſcription that St *Auguſtin* and *Pliny* give us of them. (*p*) 'They abſtain from Wo-
'men, and philoſophiſe naked in the De-
'ſarts of *India*; from Morning till Night
'they look attentively on the Sun without
'ſhutting their Eyes, and ſtand ſometimes
'on one Foot, ſometimes on the other, all
'Day upon the burning Sand.' One Perſon more may well be rank'd among the Inſti-tutors of theſe Auſterities, and this is the Philoſopher *Diogenes*, ſirnamed the *Cynick*

(*p*) *Aug. de Civ. Dei* L. xv. c. 20. *Pliny* N. H. L. vii c. 2

or *Dog*, for his Manner of Life was very Rigid: (*q*) His Houſe was a Tub; his Covering Day and Night, a Mantle; his Pouch ſerved him for Granary and Pantry; and the Hollow of his Hand, for Bottle and Cup: He ſupported himſelf only by the Alms he begged. In the greateſt Heats in Summer he lay upon the burning Gravel on the Sea-ſhore, and in the ſevereſt Froſts in Winter, he embraced with his naked Body Statues covered with Snow. In this the Good St *Francis* imitated him, 'who, when he was tempted to Carnality, 'as *the Legend tells us*, threw off his 'Clothes and rolled ſtark Naked in the 'Snow, of which he formed Lumps, which 'he applied to his Body, and called his 'Wife and his Handmaid.'

Thoſe who know the Conduct of Monaſteries, and (*r*) the ſecret Puniſhment which they inflict on a Brother, who has committed ſome great Crime, will perceive, if they have read what *Plutarch* ſays in the Life of *Numa*, that the Veſtal Virgins, who had ſtained their Honour, were treated in the ſame Manner: That is to ſay, they let them down into a Pit, whoſe Mouth they cloſed up and there let them die with Hunger. It is upon the Plan of theſe Veſtals

(*q*) *Diog. Laert.* (*r*) See *Eraſm. Colloqu. Exequ. Seraph.* p. 589. *Ed. Elz.*

tals of Old that Convents of Women, ſtiled indeed Religious, have been Inſtituted, who make a Vow of Celibacy. And this *Du Choul* acknowledges, when he ſays; 'All Entry into the Temple of the Veſtals 'was denied Men, as it is into thoſe Mo-'naſteries of our Religious that are Re-'formiſts. The firſt of them was ſtiled '*Maxima*, the Supreme; as among our 'Religious, or Nuns, the *Abbeſs*. They 'were to keep the Sacred Fire always 'burning, and if by Chance it went out, 'they were puniſhed by the High Prieſt; 'however it was once a Year lighted anew 'by the Veſtals, as we do at preſent at 'the Conſecration of the Paſchal Taper.'

Laſtly the Tonſure of the Prieſts and Monks at preſent, is an Imitation of the Prieſts of *Iſis* of Old, whoſe Heads were ſhaven as we learn from (*r*) *Apuleius*. (*s*) St *Epiphanius* tells us, that the Prieſts of *Serapis* at *Athens* were ſhaven. This Ceremony is very antient among the Heathen; for, God gave a Law, *Levit.* 21. which was renewed *Ezek.* 44. 20. 'By which 'he forbids the Prieſts and Levites to ſhave 'or make Baldneſs on their Heads, or to 'ſhave them *Round*;' as the *Hebrew* word properly ſignifies according to (*t*) *R. Solomon's*

(*r*) *Apul. in Aſ. Aur.* (*s*) *Epiph. Hær.* 64. (*t*) קרַחַת

mon's Remark as quoted by *Buxtorf*: But Men have more regarded the Example of Pagans than the Command of God.

The (*u*) Abbé *Marolles* owns the Origin of this Cuſtom in theſe Words; 'We 'learn from *Herodotus* and *Pliny*, that 'Prieſts had the Head ſhaven according to 'the Manner of the *Egyptians*; the Empe-'ror *Commodus* cut his Hair off, that he 'might carry in Proceſſion the Idol *Anubis*, 'if *Lampridius* may be believed.

(*u*) In his Memoirs, p. 210.

CHAP. IV.

Of the MASS, *its Ceremonies and Appendages.*

THE Word *Maſs* is borrow'd from the ſuperſtitious Ceremonies of *Iſis*, where after the Sacrifice and other Myſteries were ended, the People were diſmiſſed at the Λαοῖς ἄφεσις; or

The Diſmiſſion of the People.

In Imitation of them, the old *Romans*, when they had performed their Devotions, diſmiſſed thoſe that were preſent with theſe Words, *Ite, Miſſio eſt*; or, It is now lawful for you to depart; as you may ſee in (*a*) *Apuleius*. From the Word *Miſſio*, by Corruption comes *Miſſa* or the Maſs. 'It 'is hence, ſays *Pol. Virgil*, (*i. e.* from 'the Sacrifices of *Iſis*, and thoſe of the '*Romans*) our Cuſtom is derived, that 'when divine Service is over, the Deacon 'pro-

(*a*) *Apul.* L. ii. *Pol. Virg.* L. v. c. 12.

'pronouces theſe Words; *Ite, Miſſa eſt*; '*i. e*; Every one is at Liberty to depart.'

(*b*) It is an Article of Faith in the Church of *Rome*, that the Maſs, in which the Hoſt is made of Wheat Flour, is a propitiatory Sacrifice for the Sins of Mankind, and that by the Oblation there made, GOD is appeaſed and reconciled: This Article is, as it were, the Heart and Soul of the *Romiſh* Religion; he who believes it is a good Catholick, and he who doubts of it is not a good Chriſtian. * 'It is, *ſay they*, the 'enlivening Fire of a devout Life, that Sa-'crament to which all the others pay Ho-'mage, the unbloody Sacrifice perfective 'of all others, the Ocean from which all 'Graces derive their Source, and where 'all Devotion ends, the beſt Homage that 'Earth can render to Heaven, or a Crea-'ture pay to his Creator; the higheſt Act 'that can be conceived; the moſt ſublime 'Oblation that can be made to the eternal 'Father.' Nevertheleſs, this Sacrifice however divine and admirable, is entirely of Pagan Invention. That People may not be offended at this Aſſertion, I ſay, that ſurely I may affirm it, ſince I affirm it after an Abbé now living in the Communion of the *Romiſh* Church, whoſe Book was print-

(*b*) *Council of Trent's Catechiſm* on the Maſs.

* *Achemine à la Devot. Civile.* L. iii. c. 1, 2, 3.

printed at *Paris by Permiſſion*†. Nor does he content himſelf only with affirming it, but he proves it by clear and expreſs Paſſages; he quotes *Tibullus* L. iii. *Elegy* 4. who ſays, *Farre pio placant*, 'the Deity is appeaſed by conſecrated Bread;' he quotes *Plautus*'s *Amphitruo*, where *Soſia* ſays to his Miſtreſs; 'That ſhe ought to 'pay her Devotions to *Jupiter* to day, 'by offering him as a Deprecation the 'ſalted Cake or Incenſe.

Jovi aut Molâ ſalsâ hodie aut Thure comprecatum oportuit.

And *Virgil*, L. 5.

————————*Veſtæ*
Farre pio & plenâ ſupplex veneratur Acerrâ.

'He appeaſes *Veſta* with the pious Cake 'and the Cenſer full of Incenſe.'

He ſays farther, that theſe Words of *Horace* mean the ſame Thing,

Farre pio et ſaliente micâ.

And that *Tibullus*, in his Panegyrick to *Meſſala*, writes, 'that a ſmall Cake or a 'little Bit of Bread appeaſes the Gods;'

Par-

† *M. de Marolles*; *Mem.* Part. I.

Parvâq; Cœleſtes pacavit micâ.—

A learned *Neapolitan* has made the ſame Remark above 200 Years ago; I mean (*a*) *Alexander ab Alexandro*, who ſays; 'That *Numa Pompilius* was the firſt In-'ſtitutor of the unbloody Sacrifice, who 'ordained, that no Sacrifice ſhould be of-'fered without new Meal: And *Pythago-'ras*, that nothing that had Life in it 'ſhould be offered to the Gods, but that 'Men ſhould content themſelves with 'Meal; and that in this they followed 'the Cuſtom of the *Egyptians*, who ap-'peaſed their God *Serapis*, not by the 'Death of Animals, but with Hoſts of 'Bread.'

At the ſame Time you will obſerve by the by, that this Term of *Immolation*, which means a Sacrifice, is derived from the *Latin* Word *Mola*, by which the Pagans meant thoſe *ſmall round Cakes of Bread*, which they offered in Sacrifice to their Gods: I ſay *ſmall round Cakes of Bread*, for from theſe it is that the preſent Form of the Hoſt is derived: (*b*) *Du Choul* acknowledges it; 'I have remarked, that

(*a*) *Alex. ab Alex. Gen. D.* L. ii. c. 23. at the Beginning.
(*b*) *Du Choul*, p. 302.

'that the *Romans* eat, ſtanding in their 'Temples, ſmall round Cakes of Bread, 'which they offered up in Honour of their 'Gods, as is now practiſed at the Sacrament 'on Maunday-Thurſday in the Great 'Church at *Lions*.'

Before the Celebration of Maſs, the Prieſts ought to waſh their Hands; it is the expreſs Order of the Ritual, which ordains, *Sacerdos, Sanctam Euchariſtiam adminiſtraturus, procedat ad Altare, lotis prius manibus*; *i. e.* 'Let the Prieſt, who 'is to adminiſter the Holy *Euchariſt*, go up 'to the Altar, having firſt waſhed his 'Hands.' The Heathen Prieſts were obliged to do the ſame before they officiated. '(*c*) The Antients, *ſays Euſtathius upon* '*Homer*, waſhed their Hands in order to 'ſacrifice.' (*d*) *Heſiod* forbids to offer up 'Wine to *Jupiter*, without having firſt 'waſhed the Hands.' And (*e*) *Æneas* dares not touch the Gods, whom he was willing to ſave out of the Sack of *Troy*, without having firſt waſhed.

——*Donec me Flumine vivo*
Abluero.———

It was the Cuſtom of the Pagan Prieſts

(*c*) On *Iliad.* I. (*d*) *Hes. Oper. et D.* L. ii. line 342. See *Clem. Alexand. Strom.* L. iv. (*e*) *Virg. Æneid.* L. ii.

to confeſs before they approached the Altar to ſacrifice, and to implore the Pardon of the Gods, Goddeſſes and Saints. And this was ordered by *Numa* to be obſerved among the *Romans*, thinking the Sacrifice could not be rightly performed, if the Prieſt had not firſt purged his Conſcience by Confeſſion. (*f*) *Du Choul* has obſerved this Conformity: 'It was ſtrictly obſerved among the *Romans*, that he who officiated in Divine Service, in order to purge his Conſcience ſhould confeſs his Sins; and this was the firſt Act at their Sacrifices. So in our Religion, Confeſſion is the firſt part of Divine Service; for, it was the Cuſtom of the Sacrificing Prieſt to confeſs himſelf, before he performed his Duty.'

(*g*) *Numa* ordained, that the officiating Prieſt ſhou'd be clothed in White; this Habit was called *Alba*, and at preſent the *Alb*, which he who ſays Maſs always wears. Over this he ordered a coloured Veſtment to be worn with a Pectoral or kind of Breaſt-Plate of Braſs, (which has ſince been changed to a Gold or Silver one) this Veſtment is called the *Chaſuble*. They made Uſe alſo of a Veil, with which the Head was covered during the Sacrifice, this was called the *Amict*.

All theſe Ornaments that are in Uſe at pre-

(*f*) P. 270. (*g*) *Alex. ab Alex.* L. iv. c. 17.

preſent, are of *Numa*'s Invention; it is true they have joined to them ſome that are Jewiſh as the Stole, the Ephod, the Zone, or Girdle, and ſome others.

'The ſame *Numa*, *as Plutarch tells us, in his Life*, appointed his Prieſts to make 'ſeveral Motions and Turnings in the Saluting and Adoration of their Gods; whether this was done to repreſent the orbicular Motion of the Heavens, or that he 'who comes to worſhip, (as their Temples 'are ſituated Eaſt and Weſt) when he firſt 'enters, has his Face Eaſtward; but being 'come as high as the Chancel, he turns 'Weſtward, and then back again to the 'Eaſt, perfecting the whole Office of his 'Prayers to that GOD, who is the Maker 'of the *Univerſe*; or this Change of Poſture reſpects what the *Egyptians* alluded 'to by their Wheels, whereby they figured, that human Affairs never continue 'long in the ſame State, and that where 'GOD fixes our Condition, we ſhould there 'reſt contented.'

Be this as it will; without ſearching farther what Myſteries the Pagans couched under theſe Motions, it is plain the Prieſts of our Days imitate them in ſaying Maſs, when it is cuſtomary to turn ſometimes towards the People, and ſometimes toward the Altar, as may be ſeen in the Ritual; doing in this

this almoſt as the Prieſts of *Baal* did (*h*) who leaped round about or upon the Altar they had built.

(*i*) *Du Choul* owns, that this Practice was derived to them from the Pagans. 'When 'the Prieſt came to ſacrifice, he put his 'Hand to his Mouth, and turned himſelf 'round as the Prieſt does in our Religious 'Offices. *Polydore Virgil* acknowledges the ſame Thing. (*k*) 'The Pagan Prieſts, ſays 'he, turned round at their Sacrifices, eſpeci-'ally when they delivered the Oracular An-'ſwer, and the GOD of whom they were 'then full, as they believed, agitated them. 'And hence it is moſt doubtleſs, that our 'Cuſtom came of Turning before the Altar.

The Sacrifice pretended to be offered in the Maſs muſt be celebrated in the Morning only, becauſe (*l*) St *Thomas* tells us our Saviour ſaid, 'I muſt Work the 'Works of him that ſent me while it is 'Day,' *John* ix. 4. and *Azor*. L. xx. c. 25. §. 6. 'Says, that to celebrate Maſs after 'Noon is a Mortal Sin, which is the com-'mon Opinion of the Doctors. (*m*)

But *Thomas* and his Followers inſtead of perverting the Words of *Jeſus Chriſt*, wou'd have talked more ingenuouſly if they

(*h*) i. Kings 18. (*i*) P. 275. (*k*) *Pol. Virgil* L. v. c. 11. (*l*) *Thomas*. iii. *Part*. qu. 83. Art. 2, 4. (*m*) See *Francol. de Tempore horæ Canon*. i. Par. c. 41.

they had owned, that the RomiſhChurch in this conforms to the *Pagans*, as *Du Choul* acknowleges. (*n*) 'It was the Cuſtom of 'the *Egyptians*, *ſays he*, to ſalute the 'Gods in the Morning. This Morning 'Service has been followed by thoſe of 'the Chriſtian Religion, who ſay the Office 'at *Mattins* and obſerve ſtill what the '*Egyptians* did the firſt Hour, the ſecond 'and the third, which we have named the 'firſt, third and ſixth.' *And in another Place*, 'The Prieſt with ſolemn Prayers 'worſhipped the Gods with great Devo-'tion, and choſe the Morning for this Ex-'erciſe; the Pagans of Old believing this 'to be the moſt proper Time for Sacrifi-'cing; and their Opinion in this went ſo far, 'that they thought the Gods were preſent 'at that Time in the Temple to receive 'their Prayers.'

During the Celebration of the Sacrifices, which the Ancient Pagans offered to their Gods, it was their Cuſtom to ſound Pipes, Flutes and other Inſtruments of Muſick then in Faſhion. 'A Sacrifice, (*o*) ſays '*Galen*, is never offered without Muſick.' And *Strabo*, 'that the ſacrificing Prieſts of '*Cybele*, during the Time of the Sacrifice, 'uſed Drums and Cymbals. It is this that *Ar-*

(*n*) P. 309. (*o*) *Gal. de Off. part. hum.* L. xvii. *Scal. Poet.* L. i. c. 44. *Strabo* L. x.

Arnobius ſcoffs at; (*p*) 'Do your Gods, 'ſays he to the *Pagans*, delight in Muſick? 'Are they diverted with the Clink of Braſs 'or the Shaking of Cymbals, with Drums 'and Symphonies? What has Muſick in 'it, that when the Gods hear it they 'ſhould think themſelves highly honou-'red, and be induced by it to lay aſide 'their Anger?' It is not probable, that this Ancient Doctor would have rallied the Pagans in this Manner, if in his Time Organs had been uſed in Chriſtian Churches, or if they had talked of Antiphones, Graduels, Sequences, &c. and other Pieces of Muſick, which Popes have ſince invented to adorn the Sacrifice of the Maſs.

The *Roman* Ritual expreſly charges, that there be Day and Night many Lamps, or at leaſt one burning before the Altar, and this is religiouſly obſerved in all Churches. It cannot be ſaid, that in this Point they follow the Command of *Jeſus Chriſt*, or the Example of the Apoſtles and Primitive Chriſtians. True it is, that they uſed Lights when they aſſembled together; but this was not in the Day time, nor did they place them before Altars or Images, *which have Eyes and ſee not*; it was to give them Light in the Night; they not daring to meet in the Day on account of Perſe-

(*p*) *Arnob. adv. Gent.* L. vii. p. 103. *Ed. Par.* 1666.

ſecution, as appears by the Letter of *Pliny*, the Younger, to the Emperor *Trajan*.

This Cuſtom is derived from a Piece of Pagan Superſtition; 'The *Egyptians*, *ſays* '(*q*) *Clemens Alexandrinus*, were the firſt 'that uſed Lamps in Temples.' And to this *Blondus* has an Eye, when he ſays, 'that the *Egyptians* maintained a perpetual 'Fire in their Temples, as being a near Re-'ſemblance of the Gods.' This Cuſtom paſſed from them to the *Romans*, where the principal Charge of the Veſtals was to keep the Sacred Fire, as it was called, perpetually alive in the Temple of *Veſta*; and they ſcarce perform'd any Religious Ceremony without Lamps and Flambeaux made of a particular Wood, which they called *Tæda*. Perhaps in this likewiſe they followed the Maxims of *Pythagoras*, who laid it down in one of his Symbols, not to talk of Divine Things without Light. This Cuſtom of keeping the Lamps conſtantly burning in Temples, was ſo common among the Pagans, that the Fathers of the firſt Ages have frequently jeered them upon it, as a moſt ridiculous piece of Superſtition; 'If they wou'd but contemplate 'that Heavenly Light, the Sun, (*r*) *ſays* '*Lactantius*, they wou'd ſoon perceive, that

(*q*) *Clem. Alex. Strom. Blondus Rom. Tr.* L. i. p. 4.
(*r*) *Lact.* L, vi. c. 2. [*Middleton*'s Letter p. 22.]

'that God has no occaſion for their Lamps, 'who has given ſo bright and refulgent a 'Light for the Uſe of Men. And if ſo 'much Brightneſs appears in a ſmall Circle '(which by reaſon of it's Diſtance appears 'no larger than a Man's Head,) that you 'cannot look directly at it, or if you fix 'your Eyes upon it a little while it dazzles 'and almoſt puts them out; what Luſtre 'think you, what Refulgency ſurrounds the 'Deity himſelf, with whom there is no 'Darkneſs at all?——Can we then think 'that Man in his Senſes, who offers to the 'Author and Giver of Light the weak Il-'luminations of Candles and Tapers?

Doubtleſs, the Cuſtom of offering Candles to GOD was not known among the Chriſtians at this Time. Obſerve how St *Hierom*, a long Time after this, is enraged at *Vigilantius*, for complaining, that they *begun* in his Days to ſet up this Superſtitious Ceremony in ſome Churches. 'We 'ſee, (*s*) ſays *Vigilantius*, a Heatheniſh Rite 'introduced into ſome Churches under Pre-'tence of Religion; a large Parcel of Can-'dles are lighted up while it is broad Day-'light.——Theſe Men pay great Honours 'no doubt by their burning a few mean 'Candles to thoſe bleſſed Martyrs, whom 'the Lamb irradiates from the Middle of 'his

(*s*) *Hieron. adv. Vigilant.*

'his Throne with all the Glory of his 'Majeſty.' To which St *Hierom* anſwers. 'We light not up Candles in the Day time 'as you falſly ſlander us; we only render 'cheerful by this means the Shade and 'Gloom of the Night. If ſome People 'act otherwiſe and do this Thing to the 'Honour of the Martyrs, on account of 'the Ignorance and Simplicity of ſome 'Men of theſe times, or ſome Religious 'Women, (of whom however I confeſs it 'may be truly affirmed, that they have a 'Zeal of GOD, but not according to Know-'ledge,) yet what great Miſchief is there 'in it?'

The Council of *Eliberis* held under *Conſtantine* the Great, at the ſame Time as the firſt *Nicene* Council (or as ſome ſay earlier,) had made an expreſs Canon to reſtrain the indiſcreet Zeal of theſe Devotees, forbidding them under Pain of Excommunication to light up Candles in the Day time in Imitation of the Heathen; (*o*) 'We do not think it good, that Candles 'ſhou'd be burnt in Burying Places in the 'Day time; they who do not obſerve this, 'let them be cut off from the Communion 'of the Church.'

They never perform a ſolemn Maſs without Incenſe; this is Bleſſed by the

(*o*) Can 34.

Prieſt upon the Altar of Incenſe, and with it he is himſelf firſt Incenſed by the Deacon; and he afterwards Incenſes the Book he has in his Hand and the Altar, upon which the Holy Sacrifice is to be offered. This is borrowed from the Pagans, who likewiſe offered no Sacrifice without Incenſe. Hence the *Latin* word, *Thus*, which ſignifies Incenſe, is derived from the *Greek* Θύω, I Sacrifice. And that we may not ſay with (*t*) *Bellarmin*, 'that it is not 'from the Heathen, that Chriſtians have 'taken the Ceremony of Incenſe, but from 'the Jews,' it may eaſily be made appear, that in this they do not only Judaize, but imitate the Pagans too. For, the Pagans made Uſe of it in all their Ceremonies, as a proper Means to appeaſe their Gods; witneſs this Diſtich of *Ovid.* (*v*)

Sæpe Jovem vidi, cum jam ſua mittere vellet,
Fulmina, Thure dato continuiſſe Manum.

That is, 'I have often ſeen, that *Jupiter* 'when juſt ready to launch his Thunder-'bolt, has held back his Hand upon being 'offered Incenſe.' And *Alexander ab Alexandro* ſays, (*w*) 'That the *Egyptians* appea-

(*t*) *Bellarm. de Miſſa.* L. ii. c. 15. (*v*) Faſt. 5.
(*w*) *Gen. Dier.* L, ii. c. 22.

'peaſed their Gods with Prayers and In-'cenſe, not with the Blood of Victims,' And *Arnobius* puts this Queſtion to the Pagans of his Time (*x*) 'We demand 'of you, whence and at what Time you 'were informed of the Virtues of Incenſe; 'ſo as to know that it was to be offered 'to the Gods and was acceptable to them?' Eccleſiaſtical Hiſtory tells us, that in order to diſcover who were Chriſtians, they compelled thoſe, who lay under that Suſpicion, to throw ſome Grains of Incenſe into the Fire in Honour of their Idols; and if they refuſed to do it, Sentence of Death was paſſed upon them. And we learn from ſeveral Epiſtles of St *Cyprian*, that thoſe who had been guilty of this Crime, (called by them *Thuriſicati*) were not received into the Boſom of the Church again, till after a long and ſevere Penance. The Crime of Pope *Marcellinus* is well known and confeſſed by all; who, having ſuffered himſelf to be corrupted with Money, as he himſelf owned, had the Baſeneſs to offer Incenſe to Idols, for which he was condemned at the Council of *Sinueſſa*. (*y*) This pretended Head of the Church, whom they ſtile Infallible, did leſs upon this Occaſion than thoſe brave Soldiers *Sozomen* men-

(*x*) *Arnob.* L. vii. [*Middleton's* L. p. 15, 16.] (*y*) Many doubt, whether the Account of this Action and Council is Anthentick.

mentions, who happening to caſt Incenſe into the Fire, at their receiving from *Julian*, the Apoſtate, the cuſtomary Largeſs made to the Army, and being told by ſome Pagans, that this Action was a Religious Ceremony, and a Mark what Religion they were of, immediately ran through the Streets declaring they were Chriſtians, that the Emperor had vilely deceived them, and that they were ready to expatiate their Fault, with their Blood. This Declaration they carried even to the Emperor's Palace, complaining of his impoſing upon them, and deſiring, that the Fire which had polluted them, might purge them. This provoked the Emperor ſo much, that he immediately ordered them to be put to Death, but recovering his Temper, he ſent them a Pardon, when they were at the Point of Execution. (*z*)

On Sunday before (*a*) Maſs begins, it is cuſtomary for the Prieſt to bleſs the Water, called on this account Holy Water, after which he ſprinkles himſelf with it, thoſe who aſſiſt in officiating at the Altar, and the People, and this Aſperſion, ſays *Bellarmin*, is in ſome degree Expiatory and Preparatory to the Sacrifice that follows: This Water is made uſe of on ſeveral other

(*z*) *Sozom. Hiſt. Eccl.* L. v. c. 17. (*a*) *Bellarm de Miſſa.* [*Middleton's* Letter p. 17,18,19.]

ther Occaſions, on Account of the Opinion they have of its Sanctifying every Thing it touches. It is for this Reaſon, that at the End of Lent it is ſprinkled upon Fleſh-meat, the Holy Bread, young Fruits, new Houſes, Beds; and in Sum, upon every Thing they have a Mind to bleſs. 'People 'alſo ſprinkle themſelves with it, in order 'to be purified, as (*b*) *Durand* ſays, in his '*Rational.*' The Virtues attributed to this Water, cannot be better underſtood than from the Prayer ſaid by the Prieſt, at the Conſecration of it; as it is to be found in the Roman Ritual in theſe Terms, (*c*) O 'GOD, who for the Salvation of Mankind 'haſt conſtituted the greateſt Sacraments, 'in the Element of Water, be propitious 'to our Prayers and ſhed the Virtue of thy 'Bleſſing on this Element, prepared by 'diverſe Purifications, that this thy Crea-'ture being made uſe of, in thy Myſteries, 'may have the Virtue of thy Divine Power 'to drive away Devils, to repel Diſeaſes, 'and that all things which this Water ſhall 'ſprinkle either in the Houſes, or other 'Places of the Faithful, may be cleanſed 'from all impurity, and delivered from eve-'ry Thing that may hurt them: That 'no Evil Spirit, or noxious Air, may poſ-'ſeſs them and that it may drive away our ſe-

(*b*) *Rat. Div. Off.* L. iv. c. 4. (*c*) *Miſſal. Rom.*

'ſecret Enemy from all his Ambuſhes; and 'if there be any Thing that may infeſt the 'health, or repoſe of the Inhabitants, that 'it may be put to Flight by the Sprinkling 'of this Water.' This is done in Imitation of the Heathen, who had the ſame Opinion of their Holy Water, which they called Luſtral or Expiatory *Sea, or Salt Water,* (ſuch as that made Uſe of by the Church of *Rome*) *purges away all the Sins of Men,* ſays the Poet *Euripides.* And *Blondus* ſays, that there was formerly near the *Capena,* or *Appian* Gate at *Rome,* a ſacred Spring, which took its Name from *Mercury,* whither the People reſorted, to be ſprinkled with a Lawrel Branch dipped in it, believing this Water to have the Virtue of expiating their Sins, eſpecially Lies and Perjury. *Ovid,* tho' a Heathen, laughs at this Opinion, in the Paſſage where he tells us, that *Peleus* believed himſelf abſolved of the Murther of his Brother *Phocus,* by having cauſed *Acaſtus* to ſprinkle him with this Luſtral Water; his Words are,

Ah nimium faciles, qui triſtia crimina cœdis,
Flumineâ tolli poſſe putatis Aquâ!

'That is, Oh credulous Minds, to think 'that the heinous Crime of Murther, can 'be

'be expiated by a little River Water.' The Heathen likewiſe ſprinkled this Water as preparatory to their Sacrifices, as *Bellarmin* tells us, is practiſed in their Church. And we have theſe Words, in the ſecond Apology of *Juſtin* Martyr, 'The Heathen 'ſprinkle themſelves with Water, and af-'terwards preſent their Incenſe and Offe-'rings to their Gods.' And as we learn from the Roman Miſſal, that holy Water is ſprinkled on Bread and Fleſh-meat, ſo the ſame Thing was practiſed by the Pagans. '*Julian* the Apoſtate, (*d*) ſays *The-'odoret*, cauſed the Luſtral Water to be 'ſprinkled on Bread, Fleſh, and every 'Thing ſold in the Market.' And at preſent Churches, Houſes, Towns and Villages are all beſprinkled. '* *Tertullian* teſti-'fies of the Heathen in his Time, that 'they purified their Villages, and Hou-'ſes, Temples and even whole Cities, by 'the Sprinkling of their Luſtral Water.'

Theodorick of *Niſmes* remarks, that about the Year 1408. Pope *Benedict* XIII. that he might ſecure himſelf from ſeveral Princes, who were his Enemies, cauſed the Hoſt to be carried before him, and that after this when the Pope goes abroad, it is commonly carried before him, by way of Ef-

(*d*) *Theod. Hiſt. Ecc.* L. iii. c. 14.
* *De Baptiſmo.*

corte and Guard. Cardinal *Perron* (*e*) tells us, 'that this is done in Imitation of the *Iſ-*
'*raelites*, and that if it was lawful for them
'to carry the Ark of the Lord, in the mid-
'dle of their Armies, againſt their viſible
'Enemies, Chriſtians cannot have a better
'Safe-guard, againſt their Inviſible Foes than
'that, whereof the Ark was the Type.' I am of Opinion, that the Example of the *Iſraelites* is nothing to the Purpoſe, ſince we are not informed, that the High Prieſt cauſed the Ark of the Covenant to be carried before him when he went a Journey; this wou'd have been too great a Piece of Preſumption. This ſubtle Cardinal might, with much better Reaſon, have alledged the Example of the ſame Jews, who when they ſuffered themſelves to be drawn into Heatheniſh Idolatry, carried with them the Tabernacle of *Moloch*, as St *Stephen* reproaches them Acts 7. Upon which Paſſage the Comment of the Jeſuit *Sanctius* is very remarkable. 'The Tabernacle was
'a kind of Shrine, in which *Moloch*
'was carried in ſolemn Pomp, whom the
'Jews, after the Faſhion of the Gentiles, bore
'about with them in a devout Manner,
'both for Protection, to whatever Place
'they went, and to accompany and conduct
'them in their Journey. For, this was a Thing

(*e*) *Du Perron tr.* p. 918.

'thing commonly practiſed among the Hea-
'then, to carry their Tutelar Gods with
'them, as Companions in their Travels. *Ser-*
'*vius* ſhews this in his Comment on this
'Verſe of the 6th Book of the *Æneid.*

Errantesque Deos, agitataque Numina Trojæ.

'And I do not ſuppoſe it was for any o-
'ther Reaſon, that *Rachel* ſtole her Father's
'Gods; and ſo *Jacob* cauſed his Servants
'to put away their ſtrange Gods, when they
'came from *Meſopotamia*, *Gen.* xxxv. On
'this Account, I believe it was, that *Laban*
'ſo ſoon diſcovered, that his Gods were ta-
'ken from him; for purpoſing to go a-
'broad and intending to take them with
'him as he uſed to do, he did not find
'them. And *Jacob* ſeems to have pointed
'out, for what Reaſon the Idols were carried
'by his Servants, when he tells them, that
'GOD *had been with him, in the Way that*
'*he went*; *verſe* 3. as if he had ſaid, that
'they had no Occaſion to carry thoſe Gods
'which were rather Impediments in their
'Journey than Guides; for, that there was
'one only faithful Guide, who had protec-
'ted him through the whole Courſe of his
'long and dangerous Travels.'

The Pagans were perſuaded, that the or-

dinary Reſidence of their Gods was in Heaven; hence they ſtiled them *Cælicolæ*, Inhabitants of Heaven; but they believed likewiſe, that they very often viſited the Earth, and there converſed with Men; nay even were liable to be wounded. This you ſee in many Paſſages of *Homer*, who (*b*) tells you, that *Venus* having engaged in a Battle between the *Greeks* and *Trojans*, was hurt in the Arm by *Diomed*, and that out of the Wound proceeded ſuch Blood as the Immortals ſhed. *Mars* was likewiſe entangled in an ugly Adventure of this Sort, being Wounded in the Belly, of which he made great Complaints to *Jupiter*, ſhewing him the Immortal Blood that run from the Wound. It is in like Manner believed in the Roman Church, that *Jeſus Chriſt* is in Heaven, and ſits at the right Hand of God; but it is likewiſe believed, that he every Day deſcends to Earth, at the Conſecration of the *Euchariſt*, that he may be wounded in the Hoſt, and that Blood proceeds out of his immortal Body. Witneſs the celebrated Hoſt, preſented by Pope *Eugenius* to *Philip* the Good Duke of *Bourbon*; '(*g*)where-'in you might ſee, *ſay the Hiſtorians*, the 'Wounds a Jew made in it with a Knife, 'and alſo the Drops of Blood that proce-'ded out of them.' This is kept to this Day

(*f*) *Iliad.* E. (*g*) *Mezeray* Life of *Louis* the 12th.

Day with great Devotion at *Dijon*, and People make long Pilgrimages to ſee it. The Pious *Louis* XII. on his Recovery out of a dangerous Sickneſs, imputed his Cure to a Vow that he had made to viſit this miraculous Hoſt, of which he acquitted himſelf, going in Perſon to pay Homage to it for his Life and Crown.

The ancient Doctors of the Church very commonly reproached the Heathen, with adoring the Work of Mens Hands, and that they themſelves made their Gods. 'They fear and adore a Lump of Clay 'which they have faſhioned with their own 'Hands,' *ſays Lactantius.* (*h*) 'You make 'then, with your own Hands, a God which 'you Worſhip,' *ſays* (*i*) St *Hierom.* They derided their Conſecrations, by the Efficacy of which they imagined, that the Gods united themſelves to their Images. 'They com-'pel their Gods to enter into them by the 'Power of Dedication, ſays (*k*) *Arnobius*, 'and to unite themſelves to them.' I leave the Reader to apply this to the *Euchariſt* of the Church of *Rome* which ſhe adores as the true God, and let him judge if one may not ſay, that ſhe fears, and adores a Thing framed by the Hands of Men; that they force *Jeſus Chriſt* by the Act of Conſe-

(*h*) *Lact.* L. v. c. 14. (*i*) *Hieron.* in Pſ. cxiii.
(*k*) *Arnob.* L. vi.

ſecration, to unite himſelf with the Species of Bread and Wine. For however wicked the Prieſt be, the Minute he intends to conſecrate the Elements, *Jeſus Chriſt* muſt unite himſelf to the Sacrament. 'After the 'Conſecration of the Bread and Wine, *ſays* 'the *Council of* Trent, * our Lord *Jeſus* 'Chriſt, true GOD and Man, is truly, really 'and ſubſtantially contained under the Spe-'cies of thoſe ſenſible Elements.'

The ſame Primitive Doctors laughed at the Cuſtom of the Pagans, of keeping their Gods faſt under Lock and Key for Fear of Thieves. 'Why, (*l*) *ſays Arnobius*, do you 'keep them faſt? Is it for fear of Thieves 'carrying them off in the Night? If you 'are aſſured, that they really are Gods, let 'them take Care of themſelves, and let 'their Temples be always open.' May not one ask the Church of *Rome* the ſame Queſtion? They, who by an expreſs Ordinance of Pope *Innocent* III. keep the Sacrament, which they call God under Lock and Key. 'We ordain, (*m*) *ſays he*, that in all 'Churches the *Euchariſt* be kept locked 'up, to the End that no Man may raſhly 'lay Hands on it.' True it is, that this Precaution was neceſſary, for as the falſe Gods of the Pagans were liable to be ſtole as once happened to *Laban*, the ſame Acci-

* *Seſ.* iii. c. 1. dent

(*l*) *Arnob.* L. vi. (*m*) *Decret. Greg.* L. iii. *Tit.* 44.

dent may happen to what is the Object of Worſhip, in the *Roman* Church; an Inſtance of which there was in the Night between the 14th and 15th of *October*, 1665 at *Paris*, when ſome Thieves carried off, out of the Church of St *Sulpicius*, ſeveral Pyxes with the conſecrated Wafers, as all *Europe* was informed by the *Gazette*.

The Pagans ſtrictly concealed their Myſteries, and all were forbidden to mention them before Perſons who were not initiated. 'They conceal their Shame,' *ſays* (*n*) *Tertullian*, and *Gregory Nazianzen* ſpeaking of the *Eleuſinian* Myſteries, *ſays*, 'they were Things that were kept ſecret, 'and deſerved to be ſo kept.' The ſame Thing is done in the Church of *Rome*. The Catechiſm of the Council of *Trent*, ſpeaking of the Force of Conſecration, *ſays*, (*o*) 'that it does not ſpeak of theſe 'Matters, to the Intent that Curates ſhou'd 'treat of ſuch high Myſteries to the 'faithful People if Neceſſity does not 'compel them; ſeeing that it is not expe-'dient, that thoſe who are not initiated in 'ſacred Things ſhou'd be inſtructed in ſuch 'Things; but to the End that Prieſts may 'commit no Miſtakes in adminiſtring the 'Sacrament.

CHAP.

(*n*) *Tert. c. Valentin.* c. i. *Greg. Naz Orat.* 39. (*o*) *Catech. Conc. Trid. de Euch.* Q. xix.

CHAP. V.

Of PROCESSIONS.

THE Proceſſion of the Sacrament is one of the moſt ſolemn Ceremonies in the Church of *Rome*, and is performed every Year with extraordinrry Pomp. Nevertheleſs it cannot be ſaid, that it was inſtituted by *Jeſus Chriſt*, who ordained the Sacrament of the Holy Supper to be taken and eaten by Chriſtians in Remembrance of his Death ; 'for Adoration and Spiritual 'Worſhip, and not for Pomp and to be ga-'zed at;' as Q. *Katherine de Medicis* repreſented to the Pope in the Letter ſhe wrote him about (*p*) 100 Years ago. It was introduced among Chriſtians, from Paganiſm, as *Du Choul* acknowledges, when *he ſays*, 'When the Prieſts of the Mother of the 'Gods made their Supplications in the 'Streets, they carried about the Image of '*Jupiter*, and there were in ſome of the 'moſt

(*p*) *Thuan. Hiſt.* L. xxviii. But this was expunged in ſeveral Editions, and reſtored in Mr *Buckley*'s.

'moſt publick Places, Repoſitories erected 'to ſet it in. There is the ſame Practice 'now in *France* at the Solemnity on *Cor-* '*pus Chriſti* Day.' If thoſe who ſee every Year the Ceremonies of this Proceſſion, wou'd compare what paſſes there with the Deſcription given by Pagan Authors, of the Proceſſions made in Honour of *Ceres*, *Iſis*, and *Diana*, they wou'd own the Conformity to be exact. *Virgil* in his firſt Georgick recommends to Husband-men, not to forget to celebrate every Year the Feaſt of the great *Ceres*; and to accompany the happy Victim when led round the Fields thrice in Proceſſion;

Annua Magnæ
Sacra refer Cereri. and,
Terque novas circum fælix eat Hoſtia Fruges.

Ovid farther tells us, that they who were of the Train, carried burning Tapers and were dreſſed in White,

Illic accendit genias pro Lampade Pinus.
And elſewhere,

Veſtes Cerealibus albas
Sumite nunc, Pulli Velleris uſus abeſt.

And ſo in the Proceſſion of the Sacra-

ment

ment the Ritual ordains, 'that he who car-
'ries it ſhall have on a White Cope, and
'that all who accompany him ſhall have
'lighted Tapers in their Hands, ſinging
'devoutly:' The Deſcription that (q) *Apuleius* gives us in the eleventh Book of his *Metamorphoſis*, of the Magnificence of the Feaſt of *Diana*, has ſtill a nearer Conformity with what is practiſed now adays.
'One girded with a Belt walked in a Sol-
'dier-like manner, another covered with a
'Cap, and having a Spear, reſembled a
'Huntſman; another was diſguiſed like a
'young Woman, whom he mimicked as
'well as he cou'd by an effeminate Gate,
'wearing Gilded Shoes, a Silk Gown, and
'falſe Hair; you might ſee another with
'Sword and Buckler as if he came out of
'a fencing School. Another with the En-
'ſigns of Authority and the Purple perſo-
'nated a Magiſtrate, and another with his
'Cloke, Staff, Slippers, and Goats Beard,
'aſſumed the Philoſopher. I ſaw a tame
'Bear which they had dreſſed like a Girl,
'carried in a Chair, and a Monkey with a
'Hat and a Yellow Jacket, &c. There
'was an Aſs to which they had faſtned
'Wings, that marched after a decrepid old
'Fellow, ſo that you wou'd take one for

Pe-

(q) *Apul. Metam.* L. xi. p. 200. *Ed. Plant.* 1587.

'*Pegaſus*, and the other for *Bellerophon*; 'but both very ridiculous.'

I own that in *France*, except at *Aix* in *Provence*, you do not ſee ſuch Extravagancies on the Days of the Proceſſion of the Sacrament, but they are at preſent practiſed in *Spain* and *Italy*. People diſguiſe themſelves in the moſt ridiculous Manner imaginable, and Maſquers go before dancing to Fiddles and uſing the moſt laſcivious Poſtures; and I have heard People worthy of Credit ſay, that they carry among them Dogs and Cats ſwaddled, which mingling their Cries with the Sound of the Inſtruments, make the moſt comical Muſick in the World. (*r*) *Polydore Virgil* doubtleſs deſerves to be believed, becauſe he relates what he ſaw in his own Country, and had the Approbation of the Church of *Rome*. 'The *Romans*, *ſays he*, and many other 'Nations made ſuperſtitious Proceſſions, and 'it is from them, no Doubt, that the Cuſtom 'came to us. For in the Pomp of our 'Proceſſions it is cuſtomary to rank in the 'firſt Place ſomething to make an Appear-'ance, as ſome Files of Soldiers, Infantry 'and Cavalry, or ſome burleſque ridiculous 'Contrivance of a Figure, with a great ga-'ping Mouth and ſnapping its Teeth to 'frighten Folks. Some other Pieces of

(*r*) *Pol. Virg.* c. xi. p. 114.

'Merriment often precede; as a Repreſenta-
'tion of the Prophets; one acts *David*, a-
'nother *Solomon*, and others are diſguiſed
'like Queens, and they cauſe Children with
'Wings to ſing.

Do not you ſee here a perfect Conformity with what *Apuleius* tells us, of the Proceſſions of *Diana*? It will be ſtill plainer from what the ſame Author adds. 'The 'Proceſſion of the Goddeſs followed. 'Women in white Veſtments came firſt 'who ſtrewed the Earth with Flowers, out 'of their Laps; next came a great Num-'ber of People with Flambeaus, Tapers, 'and Torches; afterwards fine Muſick, 'Trumpets and Flutes playing the moſt 'ſprightly Airs. After theſe followed a Band 'of the Children of the Choir in white, re-'peating Verſes. The Superiors and Super-'intendants, (who are as it were the Stars of 'the Earth) with their Crowns ſhaven, and 'habited in white Veils carried the ſacred 'Relicks of the powerful Goddeſs. Thoſe 'who come in the following Ranks are clo-'thed in like Manner and carry the Altars. 'And in the next Place behold the Gods 'appear who condeſcend to walk on Hu-'man Feet. Another carries the Trunk 'which contains the Myſteries and conceals 'thoſe Parts of the magnificent Religion, 'which ought to be hid. Another bears

'in

'in his happy Boſom the venerable Effi-'gies of the ſovereign Divinity.' I deſire the Reader to conſider well the entire Words of this Pagan Writer, and apply them to the modern Myſteries. To this you may add, that as in the Proceſſion of the Sacrament, the Streets thro' which it is to paſs are hung and adorned with Tapeſtry, according to the expreſs Order of the *Roman* Ritual, ſo the ſame Thing was practiſed among the Pagans. '(*s*) They 'hung the Places thro' which the Solemnity 'paſſed, as is now done by us,' *ſay Blondus* and *Polydore Virgil.* The laſt informs us alſo, that in *Italy* Boys and Girls are forbid to look upon the Proceſſion out of the Windows, that is, from above downward. The ſame Thing was prohibited among the Pagans, for which *Verrius Flaccus* gives this Reaſon: 'That the Plague being at '*Rome*, the Oracles anſwered, that it was 'inflicted, becauſe the Gods were * looked 'upon from above downwards.' This put the whole City in Pain not knowing what the Oracle meant. Upon which it happened, that on the Day of the Proceſſion of *Diana*, a Boy looked from the upper Story of the Houſe upon the Show, and told

(*s*) *Blondus Ro. Tr.* p. 52. *Pol. Virg.* L. vi. c. 11.

* The *Latin* Word *deſpicere* has a double Meaning, ſignifying to deſpiſe, as well as to look down upon.

told his Mother, that he had ſeen in what Order the Myſteries that were carried in a Chariot were diſpoſed. This being related to the Senate, it was ordered, that the Places thro' which the Proceſſion paſſed ſhou'd be veiled with Tapeſtry. The Curioſity of this Boy having unriddled the Ambiguity of the Oracle, the Plague ceaſed immediately, and it was underſtood, that the Gods complained, that they were beheld from above downwards, which polluted the Holy Ceremonies. It is from hence, *ſays Polydore Virgil*, the Cuſtom comes, that Boys and Girls are forbidden to look upon the Proceſſion out of Windows.

All the other Proceſſions of the Church of *Rome*, as well the ordinary Ones which are made regularly on certain Days in the Year, as on *Candlemas-Day*, *Palm-Sunday*, &c. as the extraordinary ones, ſuch as are made to implore Rain in Time of Drought, or fair Weather after great Rains, to abate or divert Storms; thoſe made in Time of Peſtilence, War, Famine or any other Calamity are alſo Imitations of Paganiſm, wherein there was nothing more common than ſuch Proceſſions, which they called Supplications. On theſe Occaſions they carried the Images of the Gods and their Relicks in great Pomp, as *Macrobius* tells us; '*Vehuntur in Pompa Circenſium ſimu-*

'*lac-*

'*lacra Deorum.* Our Prieſts do the ſame 'Thing,' ſays *Polydore Virgil*; to which he adds a Paſſage deſerving to be produced here at Length. 'We obſerve all theſe 'Ceremonies, but I know not whether the 'Practice is as good as it is ſhowy; I fear, 'I fear, I ſay, that in theſe Things, we ra-'ther pleaſe the Gods of the Heathen, 'than *Jeſus Chriſt*. For they were deſi-'rous, that their Worſhippers ſhou'd be 'magnificent in their Proceſſions, as *Saluſt* 'ſays; but *Chriſt* hates nothing more than 'this, telling us, *when thou prayeſt, enter* '*into thy Cloſet, and when thou haſt ſhut thy* '*Door, pray to thy Father.* What will 'then become of us, if we act contrary to 'his Commandment. Surely whatever may 'become of us we do act contrary to it.

With regard to the Order obſerved in the March of theſe Proceſſions, the Conformity of the preſent with the Pagan one is obſervable. *Du Choul* in the Deſcription he gives us of an antient Medal ſays; '(*t*) I remember to have ſeen a Medal of *Do*-'*mitian*'s, on the Reverſe of which was re-'preſented a Proceſſion of the old *Romans*; 'the Children of the Choir went firſt; 'next followed the Prieſts in their Surplices, 'all of them crowned and holding a Laurel 'Branch

(*t*) Page 250.

'Branch in their Hand, and laſt of all the 'Emperor in his Purple Robe.'

The Reaſons why extraordinary Proceſſions in the Church of *Rome* were ordained, were, as before obſerved, to obtain Rain, fair Weather or Health. And on ſuch Occaſions to teſtify the greater Devotion they went Barefoot. The Pagans did the ſame. 'See, (*u*) ſays, *Tertullian* a clear Proof of 'your Blindneſs, during great Droughts, 'when every one is in Anxiety about the ri-'pening of the Fruits, then you are offering 'your Sacrifices to *Jupiter*, and ordering 'Proceſſions Barefoot for the People. 'You look for that in the Capital which 'only comes from Heaven; and expect the 'Clouds on the Cieling to diſſolve in Rain.

(*w*) In the Church of *Rome*, they ſtill make Proceſſions round the Fields, to bleſs the Fruits of the Earth, that Tempeſts, or unſeaſonable Weather may not ſpoil them. This was what the Pagans called a *Luſtration* of the Fields, and was performed every Year.

——*Fruges luſtramus et Agros,*
Ritus ut a priſco traditus extat ævo.

Says (*x*) *Tibullus*: *i. e.* 'we make a 'Proceſſion round our Corn and our Fields, ac-

(*u*) *Apol.* c. 40. (*w*) *Rit. Rom. de Bened.* (*x*) L. ii. El. i.

'according to the Cuſtom eſtabliſhed of 'Old.' And *Virgil* (*y*)

———et cum Solemnia Vota
Reddemus Nymphis et cum luſtrabimus
Agros.

'When to the Nymphs our Annual Rites
'we pay,
'And when our Fields with Victims we
'ſurvey.'

DRYDEN.

There was among the ancient *Romans*, a Day ſet apart for making theſe Proceſſions, which was the (*z*) 25*th* of *April*, thence called *Rubigalia*, or the Feſtival of Blights; becauſe Sacrifices and Prayers were offered to the Gods to preſerve the Crops from being blaſted. In the Church of *Rome* the ſame Thing is done on the ſame Day, which is the Feſtival of St *Mark*.

The Banner now carried in a Proceſſion, as if they were a Body of military Forces, comes alſo from a Cuſtom of the old *Romans*, who had in their Troops, in *Tertullian*'s Time a Banner, called *Labarum*, to which the Officers and Soldiers paid their Devotions. There was in it an Eagle which was the Arms, and as it were, the tutelary Bird

(*y*) *Ecl.* v. (*z*) *Ovid Faſt.* L. iv.

Bird of the Empire. Hence it is, that they carry Enſigns in Proceſſions, which they call ſacred and ſalute them as ſuch, and paint upon them the Images of the *He* and *She* Saints, who are the Patrons of each Pariſh.

We have ſhewed from the Paſſage of *Apuleius*, quoted above, that in the Proceſſion made in Honour of *Diana*, her Devotees went armed, in the Equipage and with the Geſtures of Soldiers. The *Salian* Prieſts were arrayed in the ſame Manner, on the Day they made their ſolemn Proceſſion, which was in the Month of *March*. The Author of *Clelia* gives us a Deſcription of it which he has taken from (*a*) *Dionyſius* of *Halicarnaſſus*, *Livy* and *Plutarch*. 'Every thing you ſee in this Ceremony, *ſays* 'he, carries in it the Image of War. The *Sa*-'*lians* wear on this Day Coats of Mail, with 'broad Belts, and a pointed kind of Helmet 'on their Head, &c. They have a ſhort 'Sword by their Side, a Javelin in their 'right Hand and each of them one of the 'twelve Bucklers called *Ancylia*. In this E-'quipage they go leaping and dancing thro' 'the City, and ſinging Songs in Honour of 'the God *Mars* whoſe Feſtival they cele-'brate. And that this Dance may carry 'ſome Image of War, at ſome Places they 'draw their Swords and ſtrike in regular 'Mea-

(*a*) *Dion. Hal.* L. ii. *Liv.* L. i. *Plut.* Life of *Numa*.

'Meaſure on the Bucklers of thoſe within 'their Reach. Beſides this, to give you 'ſome ſlight Idea of a Battle, they who 'perform this are ſometimes in regular Or-'der, ſometimes they ſeem to charge one an-'other, and then throw themſelves into the 'greateſt Confuſion, ſome attack, others 'retreat; and then again advance and force 'the Others to retreat in their Turn.' Any one that will compare this with the famous Proceſſion, made by the zealous Eccleſiaſticks and Monks, at *Paris*, during the League, in the Year 1590, will ſee an exact Conformity between them. It was elegantly deſcribed in that ingenious Piece entitled the *Catholicon* of *Spain*: It was compoſed by M. *Pithou*, *Rapin*, and a Prieſt named *Le Roi*, the three beſt Writers of the Age they lived in. After them M. *Mezerai* deſcribes it in theſe Terms. 'The Monks and Biſhops made a memora-'ble Proceſſion, &c. *Roſe* the Biſhop of '*Senlis*, and the Prior of the Charter-houſe, 'were in the Van as Captains; each of them 'had a Croſs in their left Hand, and a Hal-'bard in their Right; repreſenting, as they 'ſaid, the *Maccabees*, who were the Lea-'ders of God's People. After them all 'the Monks of the Mendicant Orders, (as '*Capuchins*, *Feuillans*, *Minims* &c. were

'drawn up, Four and Four. Their Robes 'were tucked up to their Girdles, the *Cowl* 'thrown back upon their Shoulders, a Hel-'met on their Heads, a Corſlet or Coat of 'Mail on their Backs; ſome carrying Shields 'and Daggers, ſome *Partiſans*, and others '*Carabines* and ſuch like ruſty Arms, fit for 'nothing but to make one laugh. The ol-'deſt marched firſt, putting on, as well as 'they cou'd, the Airs and Motions of com-'manding Officers. The Young followed 'every now and then firing their Pieces, to 'ſhew how well they underſtood the Sol-'diers Exerciſe. *Hamilton*, the Curate of 'St *Coſme*, was Serjeant and kept them in 'their Ranks. The merrieſt Figure was 'one *Feuillant*, a little Man, who becauſe he 'was Lame, wou'd not keep in any Rank, but 'was ſometimes at the Head, ſometimes at 'the Tail, with a great two handed Sword 'which he flouriſhed about to hide the 'Limp in his Gate. This Troop marched 'along the Streets with an affected Gra-'vity, ſtopping from Time to Time, and 'mixing by Intervals Anthems and Hymns 'with the Salvos of their Fire-Arms. A 'Pomp which exhibited the Face of the 'Church Militant.' * It cannot be ſaid, that this

* *Montfaucon* has retrieved a Print of this Proceſſion, publiſhed at that Time. See his *Monumens de la Monarchie Francoiſe.*

this was the Frolick of ſome private Perſons only; becauſe this Ceremony was approved and authorized by the Preſence of the Pope's Legate, one of whoſe Almoners was killed by ſome of theſe bungling Muſketeers in the Boot of his Coach. An Accident however for which there was Conſolation enough at Hand, ſince as he died on ſo good an Occaſion, his Soul, *ſaid they*, went immediately to Heaven.

In the Proceſſions called *Lupercalia* by the *Romans*, you might ſee ſome of the young Nobility, running naked up and down the Streets. The Church of *Rome* has imitated them in this Point, or rather done worſe. *Mezerai*, when he is deſcribing the Superſtitions practiſed by thoſe of the League, when *Paris* was beſieged by *Henry* III. *ſays*, 'That Lewdneſs and 'Immodeſty ſhowed itſelf with a Boldneſs 'that was inſupportable. The moſt beau-'tiful Women walked up and down with 'nothing on, but a fine tranſparent Linen, 'thro' which their Nakedneſs ſollicited 'the coldeſt Deſires, and the modeſteſt 'Hands.' Hiſtory remarks, that the ſame Thing was practiſed by the *Pariſians*, during the Factions that diſturbed the Reign of *Charles* VI.

(*b*) *Li-*

(*b*) *Livy* ſpeaks very frequently of the *Lectiſternia*, which was a Ceremony performed for appeaſing the Gods. Tables were ſpread to their Honour in the Temples, at which they eat the Fleſh of their Sacrifices; the whole Time was ſpent in Proceſſions and good Cheer; it was in a Word a little Jubilee. 'Every bodies Doors 'throughout the City were open, and all 'Things were in common: Strangers, both 'known and unknown were hoſpitably en-'tertained; a Reconciliation made between 'thoſe that before were Enemies, and a 'friendly Commerce opened between them; 'all Suits, and Judicial Proceſſes ceaſed; 'Priſoners were at that Time ſet at Liber-'ty, and it was looked upon as impious to 'confine again thoſe Perſons, on whom the 'Gods had beſtowed this Benefit.'

Thus *Livy* writes of a Ceremony performed at *Rome*, in the Time of a Peſtilence which happened 357 Years before the coming of *Chriſt*. 'I have ſeen, *ſays* (*c*) *Blon-'dus*, one like this in my Youth, in the 'Year of our Lord 1500, when being af-'flicted with a grievous Plague, the People 'of all the Towns and Villages in *Italy*, 'went clothed in White to the neighbouring

(*b*) *Liv. Dec.* i. L. v.
(*c*) *Blond. Rom. Tr.* p. 46. A. and C. 354

'ring Cities by Troops, where they were
'received both into publick and private
'Houſes. They implored the Divine Mer-
'cy in Hymns compoſed on the Occaſion.
'All private Suits and Animoſities ceaſed,
'and gave Way to the public Solemnity.'

CHAP.

CHAP. VI.

Of FESTIVALS.



AUCHET, the Preſident, in his Life of *Clovis*, ingenuouſly declares, that the Introduction of Feſtivals into the Chriſtian Religion, is derived from Paganiſm. (*d*) 'To ward againſt the Reproaches, *ſays he*, which Pagans caſt upon '*Chriſtians*, telling them, that ſince their 'Riſe and the Contempt of the ancient 'Religion, all kinds of Miſery were come 'into the World, *&c.* they, deſirous of 'ſhewing that they had the publick Good 'at Heart, inſtead of obſerving the *Pervi-*'*gilia* and *Lectiſternia*, kept the Vigils 'and Anniverſaries of the Martyrs. In-'ſtead of the *Februa*, *Vinalia*, *Rubigalia*, '&c. they celebrated the Feaſt of the Pu-'rification *&c.* They made Proceſſions, Sup-'plications, Litanies in which our Lord '*Jeſus Chriſt* and the Saints were invoked, 'inſtead of *Jupiter* and the other falſe Dei-'ties of the Heathens.' *Polydore Virgil* ac-

(*d*) *Fauchet*'s Life of *Clovis*, p. 124.

acknowledges the Same: He complains of the Multitude of Feſtivals, and of the Debaucheries committed on thoſe Days and *ſays*, (*d*) 'Moſt People employ their Leiſure on Feſtivals, not in Prayer or hearing the Word of God; but waſte it in Wickedneſs, or in Diverſions; as if they were of *Plato*'s mind, who ſaid Feſtivals were inſtituted only for this Purpoſe. So that in this point as well as others we plainly imitate the Heathen; which however our Predeceſſors were ſo far from doing, that they blamed the Heathen for this very Thing. Witneſs *Tertullian*, when he ſpeaks of the Feaſt held in Honour of the *Cæſars*: Chriſtians, *ſays he*, lye under the Odium of publick Enemies; becauſe they join not in the publick Flatteries, in the falſe fantaſtick Honours which are dedicated to Emperors upon public Feſtivals. ——A mighty Inſtance of Loyalty, no doubt! To make Bonfires, to bring out Tables and feaſt in the Streets and metamorphoſe the whole City into a Tavern; to make the Conduits run with Wine, and ſee the Mob ſuck up Dirt and Liquor together, and run about in Troops like mad Men into all the Confuſions of Impudence, and Luſt which their heated Imagination prompts them to.' The Reflec-

(*d*) *Pol. Virg.* L. vi. c. 8. *Tertul. Apol.* c. 35.

flection made by *Polydore* on theſe Words of *Tertullian*, is worth noting; 'When '*Tertullian* wrote this, he little thought, 'that this wou'd one Day be applicable to '*Chriſtians*; He! who derided the Pagans 'for it. But however the Time is come, 'that we rather ſolemniſe the Feſtivals of 'the Emperors than thoſe of *Chriſtians*.

One may ſee from the Confeſſion of theſe two *Roman* Catholick Authors, that the Inſtitution of thoſe Feſtivals which at preſent take up a good Part of the Year, aroſe from copying after the Pagans. It is true, indeed, that both Pagans and Papiſts may be commended, as leſs given to Superſtition than the Jews. For they thought it was a grievous Crime to do any Work whatſoever on the Sabbath, not daring to light a Fire, or dreſs their neceſſary Food; no not even to kill a Flea, or be taken out of a Ditch if they happened to drop into one, as (*f*) *Stapleton* tells a Story of one *Rabbi Solomon*, who fell into a Slough on Saturday, and wou'd not be pulled out, ſaying;

Sabbatha ſancta colo, de Stercore ſurgere nolo.

by which means he was forced to ſtay there all Sunday too, the Chriſtians replying *Sab-*

(*f*) *Stapleton Prompt. Mer.*

Sabbatha noſtra quidem, Salomon, celebrabis ibidem.

The Pagans acted much more reaſonably; for tho' they refrained on Feſtivals from their ordinary Employments, yet they did not ſcruple the doing Works of Neceſſity, ſuch as fencing their Corn or Vine-yards; burning of Bryars or waſhing their Sheep. For thus *Virgil* tells us,

" *Quippe etiam feſtis quædam exercere Di-*
" *ebus*
" *Fas et Jura ſinunt; Rivos deducere nulla*
" *Religio vetuit, Segeti prætendere Sepem,*
" *Inſidias Avibus moliri, incendere Vepres,*
" *Balantumq; Gregem Fluvio merſare ſa-*
" *lubri.* *Georg.* L. i. l. 272.

No Laws divine, or human can reſtrain
From neceſſary Works the lab'ring Swain,
Even Holy-days and Feaſts Permiſſion yield
To float the Meadows, or to fence the Field,
To fire the Brambles, ſnare the Birds, and ſteep,
In wholſom Water-falls the woolly Sheep.
DRYDEN.

The Caſuiſts of the *Romiſh* Church are not more ſcrupulous than theſe; for they permit the Poor to work in private on Feſtivals to relieve their Neceſſities; Surgeons and Appothecaries to attend their Patients; Notaries to receive Wills; Butchers to kill and ſell their Meat; and Farmers to reap and ſow when a Delay might be prejudicial. But excepting theſe Caſes of Neceſſity, they both of them think it a Mortal Sin to work upon Holy-days, and that the Gods and Saints intereſted in them, ſeverely avenge themſelves on thoſe who profane the Days dedicated to them by any Employment. The Pagans wou'd not ſo much as ſuffer the Women to handle their Diſtaff,

——(g) *Non audeat ulla*
Lanificam Penſis impoſuiſſe Manum.

And if the Stories of *Ovid* may be credited, it was taken very ill of *Alcithoe* and her Siſters that they ſpun upon the Feaſt of *Bacchus*, who was in ſo bad a Humour upon it, that he turned them all into Bats for the Profanation. (*h*) Poor *Pentheus* was torn to Pieces on the ſame Account.

The Hiſtories of the *Romiſh* Church are full of the like Stories of miraculous Chaſtiſements which their Saints have inflicted on

(g) *Tibul. El.* I. L. ii. *Ov. Met.* L. iii. (*h*) *Id.* L. iv

on the Profaners of their Feſtivals. The (*i*) Hiſtory of the *H. Virgin* publiſhed by *Melchior*, Rector of the College of *Prague*, tells us, that a Lady of the Village of *Quamoſſa*, having ordered her Coach to drive to her Farm, with deſign to make her Servants go to work, when ſhe was about half Way her Horſes ſtopped ſhort, as if they were quite immoveable. The Lady without taking much Notice of it, got out of her Coach and withdrew into a Corner to do her Occaſions, when immediately a great Hurricane aroſe which threw her to the Earth and daſhed her Face into her own Ordure.

(*k*) The Annals of *Flanders* relate, that a Man having ordered a Shirt to be made for him, on the Aſſumption of the B. Virgin, when he went to put it on he found it full of Drops of Blood, upon which it was depoſited among the ſacred Relicks. St *Francis*, as *Bonaventure* who has wrote his Life tells us, has been exceeding ſevere on thoſe who have not kept his Feſtival. A Butcher going to cut ſome Wood upon this Day, as he lifted up the Ax to ſtrike, he heard a Voice which cried three Times, *This is my Holyday, it is not lawful to work.* Notwithſtanding which he was going

(*i*) *Hiſt. Virg.* L. v. c. 2. *A. D.* 1600. (*k*) *Jac. Meyer* L. ii.

ing to proceed; but both his Hands ſtuck ſo faſt to the Handle of his Ax, that he cou'd not get them off. The good Saint did not keep long in this Pet, for upon the poor Man's begging his Pardon, and promiſing faithfully to ſhew him more Reſpect for the Future, a Truce was made and he recovered the Uſe of his Hands. The Golden Legend, in the Life of St *Hippolitus*, relates that a Country Fellow, called *Peter*, becauſe he had greaſed his Cart on St *Mary Magdalen*'s Day, had it burned by Lightening, together with his Oxen and the poor Wretch's Thigh.

"In Heavenly minds can ſuch Perverſeneſs dwell!"

You may find many ſuch like Stories in *Surius*'s Lives of the Saints.

It was a Cuſtom eſtabliſhed by *Numa*, that the *Flamins* ſhou'd cauſe the Feſtivals to be proclaimed by a publick Cryer, and that he ſhou'd command in the Name of the High Prieſt, that every Body ſhou'd obſerve them, and reſt from their ordinary Work. The ſame is practiſed in the Church of *Rome*; for on the Eves of Feſtivals you may hear at the Corners of the Streets, a Cryer ringing a Bell to gather the People together, to whom he

he proclaims, that ſuch a Day is the Feaſt of ſuch a Saint; and that in ſuch a Church, Indulgences will be diſtributed to thoſe that will come for them.

The moſt ſolemn Feſtival the old *Romans* had, were the *Secular Games*, which were only to be celebrated at the End of every Age. Heralds went throughout to invite People to aſſemble at Games, which no Man had yet ſeen or ever would ſee. And Crowds came from all Parts of the World not only to ſee the extraordinary Shews that were then exhibited on the (*l*) Amphitheatres, but likewiſe out of Devotion. Proceſſions were continually paſſing both Night and Day to the Temples, a prodigious Number of Sacrifices were offered in the *Campus Martius*; the firſt Fruits were then offered up, with public Supplications, and Hymns were chanted recommending the State and People to the Protection of the Gods. To this the Grand Jubilee ſucceeded in the Romiſh Church, which was firſt inſtituted by *Boniface* VIII. (the Man of whom Hiſtory tells us, that he crept into the Popedom like a Fox, governed in it like a Lion, and went out of it like a Dog.) All Chriſtians were invited to *Rome*, and in order to draw them thither, a Promiſe was made to all that ſhould within a Year

(*l*) *Herodian* L. iii. in *Severus*.

Year viſit the Church of the Apoſtles, of an abſolute Remiſſion of their Sins, both with regard to Crime and Puniſhment.

The Ambition of the Emperors made ſeveral Changes in the ſecular Games, both in point of Order and Time; They who ſaw that it was ſo far off, that they could not expect to live till the regular Time of their Celebration came, anticipated it. *Auguſtus* was the Firſt that would not wait till the hundred Years were expired. *Claudius* celebrated them after him, at the End of Sixty three Years, which cauſed People, as *Suetonius* tells us, to laugh at the Cryers when they made the uſual Proclamation, 'inviting People to ſee Games which they never 'had ſeen, nor ever wou'd ſee again.' Whereas there were Perſons then living who remembred they had ſeen the Games celebrated by *Auguſtus*. Some Popes have had the ſame Impatience for the Jubilee time, for *Clement* VI. knowing the Profit that was to be made on ſo good an Occaſion decreed, that they ſhou'd be celebrated every 50 Years, *in Imitation*, ſays his Bull, *of the Jewiſh Jubilee. Urban* VI. wou'd not keep to this but placed it at the End of 33 Years. *Boniface* IX. was the moſt impatient of all, for he kept it 9 Years after *Urban*, ſo fearful was he leſt it ſhou'd eſcape his Pontificate. Laſtly, the Bull of *Sixtus*

tus IV. that a Term might at laſt be ſettled after ſo many Variations, ordained, that for the Future it ſhould be kept every 25th Year.

It is pretended, that this Popiſh Jubilee is practiſed in Imitation of the Jewiſh one; but I cannot perceive any manner of Reſemblance betwen them. *Boniface* VIII. who firſt inſtituted it, had no ſuch Thought; for he pretended it was only to be celebrated by his Succeſſors at the End of every Century, in Imitation of the ſecular Games. And in Fact what Reſemblance is there between them? For when the preſent Jubilee is kept, are the ſame Things done that were practiſed by the Jews? Are Slaves ſet free? Are the Priſons opened? Are Debtors diſcharged of their Debts? Do Lands that have been alienated revert to the former Owners? Are Lands ſuffered to lie uncultivated and the Product of them laid open to the Publick? It is to the Pagans then that this Solemnity owes it's Origin; and this is acknowledged by *Polydore Virgil.* 'It is very probable, *ſays he*, 'that *Boniface* VIII. inſtituted it to 'divert the Populace and particularly 'thoſe of *Rome*, from the vain Celebra-'tion of the ſecular Games, and that he 'changed this Heathen Ceremony into one 'much better.

The

The *Romiſh* Church obſerves the 2d of *February*, in Honour of the *Bleſſed Virgin*, it is the Feaſt of the Purification and called *Candlemas-Day*, when the People go in Proceſſion round their Churches, having Wax-Tapers in their Hands, which have been bleſſed and conſecrated by the Prieſt at Maſs. And it is believed, that theſe Candles have a marvellous Virtue in driving away Devils, and repelling all Enchantments. This Feſtival, with all its Ceremonies, was obſerved in this ſame Month of *February*, in honour of *Proſerpine*; and upon it the *Roman* Ladies went in Proceſſion round their Temples, with Tapers in their Hands.

'It cannot be denied, *ſays Rhenanus* upon *Tertullian*, * that the Cuſtom which 'is at preſent in Uſe among Chriſtians, on 'the Day that is dedicated to the Purification of the *Virgin Mary*, of carrying lighted Tapers in Proceſſion, derived its Original from a Feaſt held by the antient *Romans*, in the Month of *February*, By 'this Change the Obſtinacy of Paganiſm 'was remedied, which wou'd rather have 'been irritated, if Endeavours had been uſed to have had the Rite entirely aboliſhed.' The Legend avows the ſame Thing, and explains it more at large, of which here is

* In L. v. *contra Marcion.*

is a Tranſlation from the old *French* Copy printed in the *Gothic* Letter.

'For what Reaſon has the Church ordained, 'that lighted Tapers ſhou'd be carried upon 'this Day? In order to aboliſh an erroneous Cuſtom. For of Old the whole City of *Rome* was ſurrounded with People 'marching in Proceſſion, with lighted Tapers and Candles in Honour of *Februa*, 'the Mother of *Mars*, the God of War. 'And the *Romans* likewiſe ſacrificed in '*February*, to *Februus*, that is to ſay *Pluto*, 'the God of Hell; which Sacrifice was offered for the Souls of their Friends, that he 'might be merciful to them. Again they 'offered ſolemn Sacrifices to them, and kept 'Tapers and Candles burning all Night. 'And the *Roman* Women kept on the ſame 'Day, as Pope *Innocent ſays*, the Feaſt of 'Candles, and derived it from the Fables of 'the antient Poets, who ſay that *Proſerpine* 'was ſo beautiful, that *Pluto* the God of 'Hell fell in Love with her, raviſh'd her, 'and made her a Goddeſs, and that her Parents ſought her a long Time thro' Woods 'and Foreſts with Lights and Tapers; that 'this was the Thing which the *Roman* Ladies repreſented, walking the City with 'Lights and Tapers. And as a Cuſtom long 'practiſed is hard to be aboliſhed, ſo Chriſtians converted to the Faith cou'd not leave

'this Practice of the Heathens. For which 'reaſon Pope *Sergius* altered this Cuſtom into 'a better, I mean, that Chriſtians ſhould, up- 'on this Day, walk round the Church with 'conſecrated Tapers in their Hands, lighted 'up to the Honour of the Mother of God. 'So that the Solemnity is kept up, tho' at 'firſt inſtituted for a quite different End.'

In this ſame Month of *February*, a Feſtival was celebrated by the Pagans, which the Church of *Rome* have transferred to the firſt of *November*, I mean that of *All Souls*, or the Commemoration of the Dead. For in thoſe Days as well as at preſent, much of the Devotion of Mankind was taken up in offering Sacrifices for the Repoſe of Souls departed, in praying at their Sepulchres, and in making Proceſſions with lighted Torches round their Burying-Places. For which reaſon *Plutarch* in the Life of *Romulus*, calls *February the Month of Expiations*. *Polydore* mentions this Cuſtom and ſhews its Conformity with the Practice of the Church of *Rome*.

'(*m*) The Cuſtom, *ſays he*, of perform- 'ing Service for departed Friends has been 'practiſed a long Time. *Tully* proves this, 'when he ſays, in his firſt *Philippick*, that 'he cou'd not approve of the Practice of 'putting dead Men on the ſame Foot with 'the

(*m*) *L. vi. c. 9.*

'the Gods, or that an annual Supplication 'ſhould be performed for a Perſon whoſe 'Place of Burial was unknown; which ſhews 'that a yearly Service, or Sacrifices were offer'd 'in honour of the Dead. *Æneas* is ſaid to 'be the firſt Author of this Ceremony, which 'he performed in Honour of his Father '*Anchiſes*; as *Virgil* deſcribes it in the '*Æneid* B. v. So We obſerve the ſame Ce-'remony, for the Welfare of the Dead; 'and in all Appearance it was from hence, 'that *Odilion* took up this devout Act of 'celebrating an anniverſary Service for the 'Dead.' This *Odilion* was Abbot of *Clugny* about 500 Years ago, and having learned (as St *Antonin* and the Golden Legend tell us,) from a certain *Sicilian*, that great Noiſes were heard, and terrible Shrieks and Cries proceeded from the Flames of Mount *Ætna*, he believed, that this muſt be uttered by the Souls, who were in Purgatory at this Place, and ſupplicated the Prayers of the Living. Upon which he ordained, that throughout his Dioceſe the Feſtival of the Departed ſhould be kept immediately after that of *All Saints*; and that at its Celebration, Prayers and the Sacrifice of the Maſs, ſhould be offered for the Repoſe of Souls departed, which was afterwards eſtabliſhed in all Churches. *Æneas*, as aforeſaid, was the Author of this Ceremony; ſo *Ovid Faſt.* L. ii. *Hunc*

Hunc Morem Æneas Pietatis idoneus Author,
Attulit in Terras, juſte Latine, tuas;
Ille Patris Genio ſolennia Dona ferebat,
Hinc Populi Ritus edidicére novos.

And in Fact this Imitation was ſtrictly practiſed for ſeveral Ages. Thus (*n*) *Suetonius* tells us, in the Life of *Auguſtus*, that this Emperor being in the Iſland of *Caprea*, ſaw, from his Dining Room, a great Number of People with lighted Tapers ſurrounding the Tomb of one *Maſgabus* who died the Year before: Which (*o*) *Baronius* takes Notice of as conformable to the Service, performed at the End of every Year for the Departed.

It was a common received Opinion among the Heathen, that the Souls of the Deceaſed came back again into the World, to demand of the Living their Sacrifices, Oblations and Prayers, that the Pains which they ſuffered might thereby be mitigated. Thus (*p*) *Ovid* ſays, that whereas, during the Wars, the Service for the Dead had been neglected, Apparitions of Ghoſts were become very frequent, who roſe from their Sepulchres in the Night Time

(*n*) *Sueton. in Aug.* c. 98. (*o*) *Baron. Ann. Eccl.* An. 44. §. 88. (*q*) *Faſt.* L. ii.

Time, and complained with horrid Outcries, that the ordinary Service was not performed.

——Buſtis exiſſe Parentes,
Et tacitæ queſtos Tempore Noctis Avos.
Perque Vias Urbis, latoſque ululaſſe per Agros,
Deformes Animas.——

The ſame Author tells us, that the bloody Spectre of *Remus* came and ſtood at his Brother's Bed-ſide, beſeeching him to perform his yearly Obit.

Umbra cruenta Remi viſa eſt aſſiſtere Lecto,
Atq; hæc exiguo Murmure Verba loqui.

And his Demand was,

Signaret celebrem Fratris Honore Diem.

(*q*) *Suetonius* in the Life of *Caligula* writes, that the Corps of this Emperor having been privately buried in a Garden, the Gardiners were every Night terrified by Spectres that appeared to them; and that in the Houſe where he was killed, not a ſingle Night paſſed without ſome fearful Apparition, which continued till the Houſe was

(*q*) *Sueton. Calig.* c. 59.

was burnt down. Thoſe who have read the Dialogues of Pope *Gregory* the firſt, (particularly Book iii. Chapter 24, 25. and Book iv. Chapter 40,55,) know, that they are filled with like Tales, of the Apparitions of Ghoſts coming and beſeeching the Living to cauſe Maſſes to be ſaid for their Repoſe. And both Parties believed, that the Dead received great Conſolation from the Sacrifices and Prayers, that were offered up for them. 'The Pagans 'then, having this Opinion of Souls depart-'ed, ſays *Blondus*, (*r*) after having buri-'ed them and performed all due Funeral 'Rites, offered up Sacrifices for them at 'the End of nine Days, which Service they 'called (*s*) *Novendiales*. Our People, *con-'tinues he*, do the ſame Thing, performing 'divine Service for Souls departed either 'at ſeven Days end, or once a Year.' *Polydore Virgil* (*t*) ſays the Same; for having mentioned the *Novendiale* of the Pagans, he adds; 'It was from hence that the Cuſ-'tom now in uſe among us was derived, of 'performing Service for the Dead, the ſe-'venth Day after their Interrment.'

I will under this Head, by the Way, take Notice of a ſmall Piece of Superſtition, which obtains among the People of both Perſuaſi-

ons

(*r*) *Rom. Triumph.* L. ii. p. 44. (*s*) *Novendiale Sacrum.* (*t*) *Pol. Virg.* L. vi. c. 10.

ons ; which is a Scruple they have of marrying in the Month of *May*. This Error takes its Riſe from the Pagans offering Sacrifices in this Month, to appeaſe the Spirits, whom they ſuppoſed to wander about in the night Time. For during this Seaſon all Temples were ſhut up, and Marriage was eſteemed unlucky; as may be ſeen from theſe Lines of *Ovid* ;

Nec Viduæ Tœdis eadem, nec Virginis apta
Tempora ; quæ nupſit non diuturna fuit,
Hac quoque de Cauſâ, ſi te Proverbia tangunt,
Menſe malas Maio nubere Vulgus ait.

That is, this Seaſon is neither proper for the Nuptials of Widows nor Maids, and ſhe who is married at this Time will not be long-lived ; Hence the vulgar Proverb, that none but ill Women are married in *May*.

In this Month it is cuſtomary, (eſpecially in *Italy*,) for both Sexes to range about the Fields a-gathering green Boughs, which are ſtuck before their Houſes, And in *France* May-poles, as they call them, are at this Time ſet up. This is derived from the old *Romans*, who now celebrated the Feſtival of the Goddeſs of Flowers, called *Flora*.*

On

* *Polyd. Virg.* L. vi. c. ii.

On the firſt Day of this Month the Feſtival of *Mars*, called *Luſtria*, began at *Rome*; at which, during ſeven Days, the Eagles and other Enſigns of War were conſecrated; 'And hence it is, ſays *Blondus*, '(*u*) that the Cuſtom now in Uſe was de-'rived, of the Soldiers carrying their En-'ſigns and other Arms into Groves, and 'there conſecrating them on St *George's* 'Day.'

The Feaſt of St *Martin* is a Day of Jollity among Chriſtians; they then begin to taſte their new Wines, and the Feſtival is celebrated with Bumpers. Upon this Account a Chriſtian Poet (*w*) calls this the *Bacchanal.*

Altera Martinus dein Bacchanalia præbet,
Quam colit Anſeribus Populus multoque Lyæo.

This is an Imitation of the *Romans*, who held their Vintage-Feaſt when the Wines were fined; and of the *Greeks*, who likewiſe celebrated their Πιθοιγία, or Feaſt of Tapping their Casks; on which day they broached their new Wines and drank to Exceſs, as *Plutarch* tells us in his third Book of Table-talk.

He-

(*u*) *Rom. Trionf.* p. 56. (*w*) *Tho. Neagorgus de Regn. Pont.* L. iv.

Herodotus * tells us, that the *Egyptians* ſolemnized a yearly Feſtival, the Ceremony of which conſiſted in lighting up a great Number of Tapers through all their Houſes; on which Account it was called the Lighting of Candles; 'This Solemnity, *ſays Baronius* A. D. 58. § 28. is 'alſo obſerved by us, being transferred to '*Aſcenſion* day.

The Heathen upon certain Feſtivals adorned their Temples and Houſes, with Boughs and Flowers. This the primitive Chriſtians had in Abhorrence; and for this Reaſon chiefly, 'that it was a Pagan Cuſtom,' as *Tertullian* informs us. † But they of the preſent Church of *Rome* are not ſo ſcrupulous; for *ſays* the ſame Cardinal A. D. 58. § 29. 'Many Perſons being 'not to be brought off from practiſing this 'Ceremony, it was to good Purpoſe in-'troduced into the Worſhip of the true 'Religion.'

And now come we to remark an Imitation much worſe than any of the fore-going; I mean that of the ancient *Saturnalia*, which are revived in the Debaucheries of the modern Carnival. No Extravagance was practiſed of old, which is not here renewed and copied. 'This Time was ſet apart,

* L. ii. c. 62. † *De Cor. Mil.* c. 13. & *de Idol.* c. 15.

'*ſays* an ancient Chriſtian Writer, (*x*) 'whoſe Fragments are joined to thoſe of '*Charlemagne*, for every Thing that is in-'famous. You might ſee People diſ-'guiſed in monſtrous Shapes, transforming 'themſelves into the Figures of ſavage 'Beaſts.' The ſame has been long practiſed among Chriſtians; and the Hiſtory of *France* records a terrible Accident which happened by it in the Reign of *Charles* IX. A Maſquerade was exhibited in which the Perſormers were dreſſed like wild Men, or as others ſaid like Bears; their Dreſs, which was Silk, was fitted cloſe to the Body, and upon it were ſtitched fine Tufts made to reſemble Fur. The King was ſo pleaſed with this Frolick, that he determined to be of the Party in Perſon; the Reſt were the principal Nobility of the Court, and the Aſſembly was in Queen *Blanch*'s own Apartment. The King thus habited introduced the Company, and leaving them to dance in the Middle of the Room, went himſelf to ſit in the Dutcheſs of *Berry*'s Lap. During this comes in the Duke of *Orleans*, who having a mind to ſee who were the Dancers, ordered his Flambeaux to advance up to them, and a Page going among the Dancers, one of their Diſguiſes was

(*x*) *V. Lipſium de Saturnal.* And a Fragment of an old Author *De Rit. Eccl. Antuerpiæ* 1560. *cum Priv.*

was ſet on Fire. The Flame in a Moment run from one to another ſo that all was at once in a Blaze. The Scene was at once changed from Joy and Mirth to Terror and Pity. Inſtead of the Melody of Voices and Inſtruments, nothing was to be heard but the Shrieks and Outcries of theſe poor Wretches who run every where for help, but cou'd ſcarce obtain any, before moſt of them were miſerably ſcorched. The King was ſaved by the Dutcheſs of *Berry*. She knew him, and covered him with her Robe which prevented the Flames that were ſpread all over the Room, from catching the Shag that he was dreſſed in.

Paganiſm is the Source from which moſt other Diſguiſes and Changes of Dreſs are derived. For it was not at the *Saturnalia* only, but at moſt other licentious Feaſts, that People went in Maſquerade. Such were the *Bacchanalia*, the *Lupercalia*, and the *Megaleſia* or Feaſt of *Cybele*; at all which Men dreſſed themſelves in Womens Clothes, and Women in Mens. Of the laſt of theſe *Herodian* (*y*) tells us, 'that 'it was at this Time allowable for People 'to play what Gambols they pleaſed; and 'to aſſume the Habit of any Perſonage they 'thought proper.' *Ovid* (*z*) in his *Faſti* refers the Origin of theſe Maſquerades to *Her-*

(*y*) L. i. (*z*) *Faſt.* L. ii.

Hercules; who in order to play his Rival *Faunus* a Trick, dreſs'd himſelf up in his Miſtreſs *Lyda*'s Clothes and retired to an obſcure Grotto. *Faunus* who was in Love with her, took *Hercules* for her, and immediately repaired to the Grotto; but finding his Rival in his Miſtreſſes Clothes, returned in the utmoſt Confuſion.

Seneca (*a*) deſcribes the Pranks of the *Saturnalia* in a Manner that wou'd induce one to think he had been an Eye-witneſs of the Tranſactions of the laſt Carnival. 'It is now *December*, *ſays* he 'to *Lucilius*, at which Time the City is in 'the greateſt Ferment. Luxury is allow-'ed its full Scope, and every Thing rings 'with the Preparations now making.—— 'Were you here I wou'd debate it with 'you what Part we ſhou'd act; whether 'we ſhou'd live as we uſed to do; or, not to 'be thought ſingular, whether we ſhou'd 'not throw off our Clothes, and make as 'merry as our Neighbours. For you muſt 'know, that we now do that on days of 'Jollity, which was formerly only done in 'Times of publick Diſtreſs; every Body 'changes their Dreſs. I know you wou'd 'diſcharge the Part of an impartial Umpire, 'and direct us not entirely to act like the 'Po-

(*a*) *Epiſt.* xviii. §. 2.

'Populace, nor yet in open Contradiction 'to them. Unleſs perhaps you ſhou'd 'think, that on theſe Days above all others 'we ought not to give a looſe to Pleaſure, 'when every Body elſe abandons himſelf to 'it. It is ſurely more noble to keep cool 'and ſober, when all around you are over-'gorged and drunk. But it approaches 'nearer the Golden Man, to be neither 'ſingular on one Hand, nor to run into 'Exceſs on the other; to do as other Peo-'ple do, yet without falling into their Ex-'ceſſes. For certainly a Feſtival may be 'kept, and yet a Debauch avoided.' This Philoſopher talks here of the publick Debauches of his Days with a much more ſerious Air, than the ſtricteſt of our Capuchins at preſent of thoſe of the Carnival. For it is well known, that theſe good Religious can relax a little from their Gravity upon theſe Times, and make themſelves Amends for the Auſterities they go thro' the Reſt of the Year.

It is alleged, indeed that, the Perſons who fall into theſe Exceſſes are few in Number, and that their Faults ought not to be imputed to the Church, which condemns them. But the Pagans might ſay the very ſame of their *Bacchanalia*, *Saturnalia*, and *Lupercalia*. *Tully* in his ſecond *Philippick* reproves

proves *Anthony* for being preſent at the laſt; and *Varro* (*b*) *ſays* of the *Bacchanalia*, 'that none wou'd celebrate them 'but People beſide themſelves.' Notwithſtanding which the Fathers have not foreborn objecting theſe Practices to the Pagans. Altho' perhaps they had leſs Reaſon for doing this, than we have for doing it to our Adverſaries. Becauſe among them there was no ſober Perſon, who did not blame theſe Exceſſes: Whereas there are many celebrated Doctors of the Romiſh Church, who approve the preſent Practices; as for Example Cardinal *Cajetan*. But not to mention particular Perſons whoſe private Sentiments may not be of ſufficient Weight, what ſhall we ſay of that Practice, which transforms the Courts of Juſtice into Stages of Lewdneſs? which reſerves the Cauſes which they call Fat ones for theſe Days, whereon the Pleaders are permitted both in their Expreſſions and Geſtures to repreſent all manner of Obſcenity? and this too in thoſe Places which ought to be the Sanctuaries of Chaſtity, the Schools of Continence and the Seats of Modeſty: O *Celſus*, *Porphyry*, and *Julian!* What Advantages wou'd You have had over the primitive Church, if you had ſeen, what we

(*b*) *Auguſtin. de Civit. Dei* L. v. c. 9.

we now ſee in the Church of *Rome*. The Senate of old *Rome* ſhewed a ſufficient Diſlike of the Debaucheries of the *Bacchanalia*, for they ſuppreſſed them by a Solemn (*c*) Decree; but new *Rome* hitherto has tolerated them.

(*c*) *Liv.* L. xxxix. *Auguſt. de Civit. Dei.* L. xviii. c. 13.

CHAP. VII.

Of Saints, their Canonization, the Worſhip paid them and the Offices attributed to them.

WE learn from (*d*) *Plato* and *Apuleius* among the Heathen Writers, and from *Tertullian*, (*e*) and the Author of the Recognitions among the Chriſtians, that the Pagans believed rightly, that there was one ſupreme GOD, the LORD of all Things; but that they believed likewiſe, that there were many other inferiour and ſubaltern Divinities; to each of whom they aſſigned their peculiar Office, according to the Rank which they were ſuppoſed to hold. 'Moſt 'People believe thus of the Deity, *ſays* 'Tertullian; that Sovereign Power be- 'longs to one alone; but that this Being 'delegates the Exerciſe of his ſeveral Func- 'tions to all the other Gods. And this is 'what *Plato* means when he repreſents the great

(*d*) *Apul: de Dogm: Plat*: p. 257. *Ed: Plantin.*
(*e*) *Tertull: Apol*: c. 14.

'great *Jupiter* in Heaven, accompanied 'with an Army of Gods, and inferior 'Deities.' He afterwards *ſays*, that they compared the heavenly Court to that of an Emperor, wherein the Sovereign is exalted in Dignity above all others, and has under him his Miniſters and Officers, to each of whom we ought to pay a due Reſpect in Proportion to their Rank and Quality. 'Ye ſay, *adds* the ſame Author, that we 'ought to reverence the Lieutenants and 'Officers of a Prince, in the ſame Manner 'as the Prince himſelf whoſe Majeſty they 'repreſent.' The Author of the Recognitions which bear the Name of St *Clement*, (*o*) aſcribes the ſame Theology to the Pagans of his Days; 'We alledge, *ſay they*, that 'there is one GOD the LORD of all 'Things; but thoſe whom we worſhip 'are Gods likewiſe. For as there is but 'one *Cæſar*, who has under him Judges, 'Governors, Conſuls, Tribunes, and o-'ther Powers; ſo we believe in the ſame 'Manner, that there is only one ſupreme 'GOD, but that there are others, after the 'Likeneſs of the Powers above mentioned, 'who are conſtituted Gods in this World. 'Theſe are ſubjected indeed to the ſove-'reign Deity, but they diſpoſe of us Men, 'and direct all earthly Affairs.' Are not

(*o*) *Clem. Recog.* L. v.

theſe exactly the Sentiments of the *Romiſh* Church? It believes that there is only one GOD, the Sovereign LORD of all Things; but then it believes likewiſe that there are under him a great Number of Saints, or inferior Gods (for they give them all in common the *Latin* Title of *Divi*, Gods,) to whom he commits the Care of his Affairs, allotting to each his Share: Upon which Account they inveſt them with the Characters of their Mediators, Patrons, and Protectors. But above all the other Gods and Goddeſſes, their *Divos* and *Divas*, they aſcribe the higheſt Authority to the *B. Virgin*, (*o*) whom they call the Queen of Heaven and Earth, of *All Saints*, of the Angels and Archangels. And, agreeable to this Diverſity of Conditions, they ordain that religious Worſhip ſhall be paid to each, in Proportion to their reſpective Dignities; to GOD the Worſhip of *Latria*, to the *Virgin Mary* the *Hyperdulia*, and to the other Saints the *Dulia*. And in this they affirm, they do nothing but what is well pleaſing to GOD, who is delighted in ſeeing Honour paid to his Friends whom he hath glorified. The Pagans had the ſame Sentiments and talked in the ſame Manner. 'They who ſerve ma-'ny Deities, *ſays the Philoſopher Celſus in*

(*g*) *Bellarm. de Beat. Sanct.* L. i. c. 12.

'*in Origen*, do a thing acceptable and plea-
'ſing to the ſupreme God; ſince it is not
'lawful to honour any Perſon except thoſe
'whom God hath honoured.'

The Invocation of Saints is entirely of *Plato*'s Invention, (*h*) whoſe Doctrines were blindly ſwallowed by many antient Doctors of the Church. For he taught, that as God does not intermingle with Mankind, there are mediatorial Spirits who receive our Prayers and carry them to the ſovereign Deity. 'There are, ſays *Apu-*
'*leius*, (*i*) certain Divinities who hold a
'middle Station between the higheſt Hea-
'ven and this Earth of Ours; by them our
'Prayers and Acts of Piety are carried to
'the Gods. They are in Greek ſtyled
'Δαιμονες, *Dæmons*; Theſe are they who
'convey the Prayers of Men to the Gods,
'and the Favours of the Gods to Men.
'They go backwards and forwards to con-
'vey on one Side our Supplications, and on
'the other the Aſſiſtances granted to us.
'They diſcharge the Office of Interpreters
'between both Parties, and are the Meſſen-
'gers of Good to us.' The Church of *Rome* at preſent invokes the Saints in the ſame Quality. Indeed the common People make little Diſtinction between them and the ſupreme God. Nay, they addreſs them-

(*h*) *Plato in Sympos.* (*i*) *Apul. de Deo Socratis.* p. 290

themſelves more frequently and with greater Confidence to the *Virgin Mary*, or ſome other Saint whom Novelty has brought into Vogue, than to God himſelf. Nor do they look upon them as Mediators only, but as the Authors of all Good both ghoſtly and bodily: Whereas the Councils order, that we ſhould addreſs ourſelves to them merely as Interceſſors, who intreat God for Mankind, preſent their Prayers to him, and obtain his Grants thro' their Influence. 'We do not pray to God and the 'Saints in the ſame Manner, (*k*) *ſays* the 'Catechiſm of the Council of *Trent*; for 'we beſeech God to beſtow on us good 'Things, and deliver us from Evil by his 'own Power; but we invoke the Saints as 'they have an Influence or Credit with 'God, to take us into their Protection, 'and obtain from him the Things whereof 'we ſtand in need.'

The petty Deities worſhipped by the Pagans, beſide the ſupreme God, were, as they themſelves confeſſed, mere Men; whoſe Virtues having been had in Admiration by the People during their Lives, occaſioned them to beſtow on them divine Honours when they were dead. This appears by the old Laws relating to the Pontifical Rights quoted by *Tully* in theſe Words:

(*k*) Part. IV. c. vii. qu. 3.

Words: (*l*) *Divos et eos qui Cœleſtes ſemper habiti ſunt colunto; et ollos quos in Cœlum Merita vocârint, Herculem, Bacchum*, &c. i. e. 'Let the Gods, and thoſe 'who have always been reputed celeſtial 'Beings, be worſhipped: And likewiſe 'thoſe whom their Merits have exalted up 'to Heaven, as *Hercules*, *Bacchus*, *Æſculapius*, *Caſtor* and *Pollux*, *Romulus*.' And *Macrobius* (*m*) upon *Scipio*'s Dream L. ii. *ſays*, 'That his Soul was ranked among 'the Gods, becauſe he had always follow-'ed Virtue without ever forſaking her.' The ſame is the Caſe of all the Saints to whom the Church of *Rome* pays divine Honours; they believe them to be Men whom their Merits have raiſed up to Heaven, who are therefore deſerving of their Worſhip. So that we may apply to both, what *Tertullian* (*n*) ſaid to the Pagans of Old. 'We very well know from whence 'your Gods come; the Towns where they 'breathed their firſt and their laſt are ſuffi-'cient Proofs of it.'

The *Romans* were not permitted to offer their Prayers and their Vows to any but thoſe whom a Vote of the Senate had placed in the Rank of Deities. Their Cauſe was pleaded before a human Court of Judicature

(*l*) *Cicer. de Leg.* L. ii. *De Natura Deor.* (*m*) See *Plin. Hiſt. Nat.* L. ii. c. 7. (*n*) *Tert. Apol.* c. 40.

cature, and if that was not *favourable*, they were not looked upon as Deities, 'The 'Fate of every God of Yours, ſays *Ter-* 'tullian, (*o*) depends upon the Vote of 'the Senate, he muſt paſs the Houſe be- 'fore he comes to be a God, and the 'Houſe, if it pleaſes, hinders his God-ſhip.' And again, (*p*) 'This makes not a lit- 'tle for the Honour of Chriſtianity, to 'ſee the Heathens in Conſult about ma- 'king Gods; and if the God is not ſuch 'a Deity as they like, he is to be no God 'for them. Strange! that the God is firſt 'to pray the Man to be propitious, before 'the Man will allow of his Divinity.' The Saints of the Romiſh Church ſtand upon the ſame Foot; they have no Pre- tenſions to this Rank, but by the Conſent of the Pope and his Conſiſtory. There it is that their Cauſe muſt be pleaded, and if the Men are not favourable to them, they are to be no Gods, or (*q*) [*Divi*]. Pope *Alexander* and *Innocent* III. aſſumed this Privilege of Canonizing whom they thought fit, forbidding Worſhip to be paid to any Saint who had not been approv'd by Papal Authority. Judge now after this, if the Doctors of the *Roman* Communion can, with any tolerable Grace, declaim a- gainſt

(*o*) *Apol.* c. 13. (*p*) *Ibid.* c. 5. (*q*) L. iii. *Decret.* *it.* xlv. c. 1, *Audivimus. Bellarm. de Sanct. Beat.* L. i. c. 3

gainſt the Folly of the Senate, for taking upon them to make Gods, when the Pope and his Conſiſtory exerciſe the very ſame Power at preſent And is not Mr *Yves* the Capuchin a pleaſant Fellow for putting on a grave Air, and crying out in the Tone of a Cenſor, (*r*) 'To imagine, that 'the Decree of a Senate cou'd exalt a Man 'to Divinity, is ſuch extreme Ignorance 'ſuch abominable Impiety, that did not all 'Hiſtory concur in giving us Proofs of 'it, it were impoſſible to believe it could 'have obtained among reaſonable Men?' This Man either did not ſee *the Beam that was in his own Eye*, or he muſt diſavow what is practiſed by the Court of *Rome*.

The Pagans have deified the Perſecutors of Chriſtians, as *Maximianus Herculius* the Emperor according to the Remark of *Baronius*, *A. D.* 307. (*s*) The Pope has done the ſame Thing, having canonized one *Dominique* and ſome others like him who were the Authors of the Maſſacre of the faithful *Albigenſes*.

When the Senate had ranked a Man among the Gods, all kind of divine Honours were paid him; Vows and Prayers were offered up to him, Temples and Altars were reared, Statues erected, Sacrifices offered

(*r*) *Yves Theol. Nat.* To. iv. p. 155.
(*s*) Tom. iii. p. 23.

fered, and Feſtivals dedicated to his Honour; as *Auguſtus* did, in Commemoration of the Victories of *J. Cæſar* who had adopted him. In like manner, when the Pope has canonized any one, all the external Worſhip that is paid to God himſelf is paid (*t*) to him. 1*ſt*, His Name is enrolled in the Catalogue of Saints; *i. e.* it is decreed, that he ſhall be acknowledged and called a Saint by every Body. 2*dly*, He is invoked in the publick Prayers of the Church. 3*dly*, Churches and Altars are dedicated to his Memory. 4*ly*, The Sacrifice of the *Euchariſt* is offered up to his Honour; as well as thoſe Prayers and Praiſes commonly called the *Office*. 5*ly*, Feſtivals are held in Memory of him. 6*ly*, Their Images are painted with a *Glory* round the Head in Token of the Glory they enjoy in Heaven; and, laſtly, their Relicks are publickly honoured, encloſed in rich Caſes, and placed upon the ſame Altar where they believe *Jeſus Chriſt* is offered; they kiſs and adore their Aſhes, their Bones, their Hair, and their Veſtments. In a word, they do nothing to the Honour of God, which they do not practiſe with as much or greater Devotion in Honour of theſe Saints. So that we may without Injuſtice apply to them what *Tertullian*

(*t*) *Bellarm. de Sanct. Beat.* Lib. i. c. 7.

tullian (*v*) ſaid to the Pagans of his Days. 'What Honours do you confer 'upon your Gods, that you conſer not up-'on dead Men? You give to both Cha-'pels, and Altars, and Images. The hu-'man Image is dreſſed out to give an Idea 'of the Age, &c. of the Perſon deceaſed, 'the Divine one is apparelled with the 'ſame Deſign.'

When the zealous Roman Catholick finds himſelf in any Danger, he immediately makes a Vow to the *B. Virgin*, or to ſome other Saint, whoſe Aid he implores, and if he happens to eſcape, inſtead of giving Thanks to GOD, he refers all the Glory of his Deliverance to the Saint, and from this Incident confirms himſelf in his Superſtition. The Behaviour of the Pagans was entirely conformable to this Practice. Thus *Pliny* (*w*) tells us, that one *Elpis*, ſeeing a Lion come at him with open Mouth, climbed a Tree and begun to pray to *Bacchus*; the Lion immediately came to the Foot of the Tree in a ſuppliant Poſture, and opened his Mouth to ſhew a Bone that ſtuck in his Teeth which he could not get out; the Man, ſeeing him in this Plight, came down and eaſed the Lion of his Pain, without receiving any Miſchief from him. *Elpis* had from hence forward ſo great a

(*v*) *Tert. Apol.* c. 13. (*w*) *Plin. N. H.* L. viii. c. 16.

Veneration for *Bacchus*, that he no ſooner returned to *Samos* than he dedicated a Temple to him.

The Devotion which the Pagans had for their Gods was ſo whimſical, that they often vented the moſt injurious Expreſſions againſt the Deities for whom they pretended the greateſt Veneration. *Lactantius* (*x*) tells us, that at *Lindus*, a City of *Rhodes*, when the Inhabitants celebrated the Feaſt of *Bacchus* their tutelar God, they uttered the moſt opprobrious Language and the bittereſt Execrations againſt him; and if any one let fall a ſoft or good Word, the whole Myſtery was ſpoiled. *Sabellicus* writes, that the Mother of the Gods was honoured in the ſame Manner, *i. e.* by uttering againſt her any Filthineſs in the World, even ſuch as wou'd put the moſt abandoned to the Bluſh. Many of the Church of *Rome* have revived this Cuſtom. They profeſs to be very zealous for the Honour of the *Virgin Mary*, who however is not ſo much blaſphemed by the Diſciples of *Mahomet* as ſhe is in *Italy* and *Spain*, where they uſually treat her in ſuch an injurious Manner as ſtrikes Horror, and which I will not repeat. I ſhou'd not have believed it, if I had not read it in *Bellarmin*'s Art of dying well, L. i. c. 3. *Inter*

* *Lact. Inſt. Div.* L. i.

ter Catholicos quantus eſt eorum Numerus qui Matrem Domini Virginem eſſe fatentur, et blaſphemando Meretricem apellare non timent?

Arnobius of old reproached the Pagans with deviſing Gods who were Carpenters and Drapers; others of them, Mariners, Minſtrels, Cow-herds; that one was a Muſician, another practiſed as a Midwife, another as a Diviner; that one was a Phyſician, a ſecond preſided over Eloquence, a third a Soldier, and a fourth worked at the Forge: And in purſuance of this Diviſion, that every Man choſe for his Patron the Deity, whom he believed to preſide over his Profeſſion. Orators and Poets invoked *Apollo*, *Minerva*, and the *Muſes*; Phyſicians, *Æſculapius*; Warriors, *Mars*, and *Minerva*; Gentlemen of the Hammer, *Vulcan*; and Huntſmen, *Diana*. St *Auguſtin* (*y*) ſpends a whole Chapter in pointing out the ſeveral Charges that Men were pleaſed to aſſign to their Gods, which he looked upon as the moſt extravagant Thing in the World. 'They mince out, 'ſays *he*, to every God his Portion, and, 'according to this Diviſion, they tell us, 'we ought to addreſs our Prayers to each, 'ſuitably to his Office; does not this ſa-'vour more of a theatrical Farce, than of 'a wor-

(*y*) *De Civ. Dei* L. vi. c. 5.

'a worthy Repreſentation of the Majeſty of God? (z)' As abſurd as this may be, the Church of *Rome* does the very ſame, aſſigning to every Saint his proper Office, and each Man chuſing that Saint for his Patron, to whom the Trade he is of happens to be allotted. Men of Letters choſe St *Katherine* and St *Gregory*, St *Thomas* is the Patron of Divines; St *Coſmus*, and St *Damian*, of Phyſicians and Chirurgions; St *Yves*, of Lawyers; St *Luke*, of Painters; St *Elias*, of Goldſmiths and Farriers; St *Euſtachius*, of Huntſmen; St *Nicholas* and St *Chriſtopher*, of Seamen; St *Margaret*, of Women that lie in; St *Eulogius*, of Jockeys; St *Cecilia*, of Muſicians; St *Joſſe* and St *Urbin*, of Day Labourers; St *Vendelin*, of Shepherds; St *Anthony*, of Swineherds; St *Criſpin*, of Cordwainers; St *Gutman*, of Taylors; St *Goar*, of Potters; St *Joſeph*, of Carpenters, and St *Leonard*, of Lock-ſmiths.

The Pagans aſſigned to each God the Power of curing ſome particular Diſeaſe; they invoked *Apollo*, againſt the Plague; *Hercules*, againſt the Epilepſy, or falling Sickneſs; *Juno Lucina*, in the Pains of Child-birth, &c. The Power of each Saint is

(z) Some of theſe Obſervations are made in the laſt Edition of *Le faux Viſage d'Antiquité*. 1665. The Author of this Treatiſe had remarked the ſame ſeven Years before in a Letter to a Brother.

is in like manner portioned out at preſent in the Church of *Rome*; againſt the Plague they have Recourſe to St *Sebaſtian* and St *Roch*; againſt all Fevers they addreſs themſelves to St *Petronella*; againſt Poiſon to St *John* the Evangeliſt; in the Tooth-ach to *Apollonius*; in Diſtempers of the Eyes to St *Oſtilia*; in the Gravel and Stone to St *Liberius*; *Dæmoniacks* invoke St *Romain*; Epileptick Patients St *Valentine*; and Women in Labour St *Margaret*.

Among Pagans every Kingdom, every City, every Town put itſelf under the Protection of its proper tutelary God. Hence when the *Romans* undertook the Siege of any Place, they were wont to evoke, or ſummon its tutelary God out of it, which was done by repeating certain Verſes in order that the Deity might withdraw his Protection. It is to this that *Virgil* alludes, when he introduces *Æneas* ſpeaking of the taking of *Troy*;

Exceſſére omnes Adytis, Ariſq; relictis
Di quibus Imperium hoc ſteterat.—i. e:

'That the tutelar Gods of the Kingdom
'forſook their Temples and Altars at the
'Time of its Deſtruction.'

Hence

Hence we learn the Reaſon of the Behaviour of the *Tyrians*, when their City was beſieged by *Alexander* the Great; they bound the Statue of *Hercules* their Guardian Deity, faſt with a Chain, for fear he ſhou'd quit them. Thus the *Babylonians* had *Bel* for their Protector; the *Egyptians*, *Iſis* and *Oſiris*; the Inhabitants of *Rhodes* and *Delphos*, *Apollo*; *Rome* had *Jupiter Capitolinus*, *Mars*, and *Quirinus*; *Epheſus*, *Diana*; *Athens*, *Minerva*; the *Cretans* and *Candians*, *Jupiter*; and the *Cyprians*, *Venus*. So at preſent *France* has for its Protectors St *Michael* and St *Denis*; *Spain*, St *James*; *Germany*, St *Martin* and St *Boniface*; *Ireland*, St *Patrick*; the *Portugueſe* have St *Sebaſtian*; the *Polanders*, St *Staniſlaus*; the *Muſcovites*, St *Nicholas*; the *Bohemians*, St *Wenceſlaus*; the *Hungarians*, St *Mary*; the *Bavarians*, St *Wolfgang*; and the *Swiſs* who are Papiſts have the *Virgin Mary*, and St *Gall*. With regard to Cities, *Rome* is under the Protection of St *Peter* and St *Paul*; *Paris* under that of St *Genevieve*; *Venice*, of St *Mark*; *Naples*, of *Thomas Aquinas*; *Antwerp* of St *Eligia* and *Nordbert*; beſides which moſt Towns acknowledge the *Bleſſed Virgin* as their Protectreſs, upon which Head the Garden of the *Roſary* has theſe

theſe remarkable Words: (*a*) 'All kind 'of People of what Sect or Country ſoe-'ver they were, had the Gods, who were 'their Advocates and Protectors, in ſingu-'lar Veneration, offering them publick Sa-'crifices, and chanting Hymns in the The-'atres to their Praiſe; as for Inſtance, the '*Olympians* to *Jupiter*; the *Cyprians* to '*Venus*; they of *Delphos* to *Apollo*; the '*Thebans* to *Bacchus*; the *Calabrians* to '*Neptune*, &c. With how much greater 'Reaſon then ought we who are Chriſtians 'to praiſe, exalt, and magnify this high 'and heavenly Princeſs, the Queen of 'Men, the Empreſs of Angels, or, to ex-'preſs myſelf better, the Sovereign Mo-'narch of the Univerſe?' As for the other Saints there are ſome of them worſhipped in one Town, who are ſo far from being honoured in another, that they are not ſo much as known by Name in them. So that here we may very juſtly apply what *Tertullian* (*b*) *ſays* of the Gods of the Heathen. 'Examine the Charge, and 'ſhew where I falſify. If you worſhip, 'ſome one God and ſome another, how can 'it be, but you muſt offend the God you 'overlook? You cannot give the Preſe-'rence to one, without poſtponing ano-'ther;

(*a*) *Jardin du Roſaire.*
(*b*) *Apol.* c. 13.

'ther; for in the Election and Reproba-
'tion of Gods, as well as Men, Honour
'and Diſhonour are inſeparable Relations.
'It is now therefore evident, that you put
'a Slight upon the Deities you reprobate,
'and that you cannot be afraid of offend-
'ing thoſe, whom you have the Boldneſs
'to reprobate.'

Minutius Felix derides the Pagans for aſſigning their Gods ſuch baſe Employments. '*Hercules* is a Scavenger, *Apollo*
'is Cow-herd to *Admetus*, and *Neptune*
'hires himſelf as a Maſon to *Laomedon*,
'and is ſo unfortunate as not to be paid for
'his Work.' The Church of *Rome* is liable to the ſame Reproach, which often appoints its moſt excellent Saints the moſt ſordid and diſhonourable Employments: Nay and this too after they are received into Glory. Witneſs the fine (*c*) Miracles they aſcribe to the *Bleſſed Virgin*. At one Time they make her come down from Heaven, to ſupport an Arch Thief at the Gallows, who was hanged for his Rogueries, but was withal a great Devotee of her's; at another, ſhe comes to dearn *Thomas* of *Canterbury*'s Coat which happened to be torn upon the Shoulders; then ſhe

(*c*) See a Treatiſe printed at *Lyons*, called *Les beaux Miracles de noſtre Dame*.

ſhe is at the Pains of wiping the Sweat from the Monks of *Clairvaux* Faces, while they are at Work ; at another Time ſhe diſcharges the Duty of a certain Abbeſs who was rambling up and down the Country with a Monk who had debauched her ; ſhe ſings *Matins* for a Monk, who had asked her to ſupply his Place; and laſtly they make her come down to let a young Fellow Blood.

CHAP. VIII.

Of Temples and Churches.

THOSE of the *Romiſh* Perſuaſion do us Proteſtants great Injuſtice, when they rank us with the Anabaptiſts, and accuſe us of being Enemies to Churches, becauſe during the Civil Wars [of *France*] ſome were deſtroyed by our Soldiers. Theſe Violences ought not to be imputed to our Religion, but to the Diſorders of the War. Papiſts in the like Caſe have not been more moderate than Proteſtants; *Rome* itſelf furniſhes a ſad Inſtance of this, when it was taken by the Arms of *Charles* V. There was no Cruelty or Sacrilege imaginable, but was committed by the *Imperialiſts* and *Spaniards*, who here ſhewed themſelves greater Barbarians than the *Goths* and *Vandals* had done of Old. They had no Regard to the Name of Catholick, to the Authority of Prelates, nor to the Sanctity of holy Things, ſays *Mezeray* in the Life of *Francis* I. Every Place reſounded with

with the Lamentation of *Roman* Ladies, and Holy Virgins, whom the Soldiers dragged up and down by the Hair. You might ſee the Ornaments of theſe famous Temples, and the Relicks of Martyrs thrown to the Ground and trod under Foot. Many Biſhops were contumelioufly halloo'd thro' the Streets, dreſſed in their Pontifical Robes, and mounted on Aſſes with their Faces towards the Tail. The Rage of the *Spaniards* extended even to the Dead, for they dug up the Body of Pope *Julius*, to take the Ring from off his Finger. *Clement* VII. (who was then in the Chair) and his Cardinals, having retired to the Caſtle of St *Angelo*, were there made Priſoners. Proteſtant Forces never did ſo much as this; and therefore paſſing over what is committed amidſt the Rage of War, let us proceed to what we think blameable in the Churches of thoſe of the *Romiſh* Communion. We by no means abſolutely condemn them, and it is directly contrary to all Truth, that Cardinal *Bellarmin* (*d*) charges us with believing, that it is unlawful to build Churches for divine Service. Our Behaviour ſufficiently proves, that we think it right for Chriſtians to have Places (which you may call Temples, or what elſe you pleaſe) wherein to meet toge-

(*d*) *De Cult. Sanct.* L. ii. c. 1.

together and perform Offices of Devotion, wherein to preach and hear the Word of God, to adminiſter his Sacraments, to invoke his holy Name, and ſing his Praiſes. And as our Saviour *Jeſus Chriſt* and his Apoſtles made no Scruple of preaching the Word of God in the Temple at *Jeruſalem* and in the Synagogues, ſo in thoſe Places where the Reformation has been eſtabliſhed, and received by the Magiſtrates as well as People, we make Uſe of thoſe Churches without Heſitation, where formerly a ſuperſtitious Worſhip was uſed. As we do not think, that Holineſs is affixed to Buildings and dead inanimate Walls, ſo on the other Side we do not fear being polluted by them, but make Uſe of them for Convenience, and to protect us from the Inclemency of the Weather.

Under the Law, when the Church was in its Infancy and contained within the Limits of one Country of ſmall Extent, there was a Temple where God commanded his Service to be performed, and wherein he gave evident Tokens of his Preſence with his People. 'Unto the Place (*e*) which the Lord 'your God ſhall chuſe out of all your 'Tribes to put his Name there, even unto 'his Habitation ſhall ye ſeek, and thi-'ther thou ſhalt come.' But under the Goſ-

(*e*) Deut. xii. 5.

Goſpel, in which the Saviour of the World invites all Men to be Partakers of his Grace, this Attachment to one particular Place is taken away, and our Devotion is as acceptable in one Place as in another. *Jeſus Chriſt*, (*f*) the Author of our Religion, has taught us not to adhere to Mount *Gerizim* as did the *Samaritans*, nor to the Temple of *Jeruſalem* as did the *Jews*, but that God may be worſhipped in every Place. And whereſoever we meet together, provided we aſſemble in his Name, he promiſes, that 'He will be 'there in the Midſt of us;' and his Apoſtle commands, (*g*) 'That Men pray 'every where, lifting up holy Hands, 'without Wrath and Doubting.' In purſuance of this, the primitive Chriſtians met together indifferently in all Places, as beſt ſuited their Conveniency; in private Houſes, in the Schools of Philoſophers, (as we are told St *Paul* preached two Years in the School of one (*h*) *Tyrannus*) in Caves, in Woods, at Burying-places, nothing doubting but an omni-preſent God, who regards not the Beauty of the Place wherein he is invoked, but the ſincere Hearts of his Worſhippers, wou'd hear them whereſoever they were aſſembled.

The

(*f*) John iv. 21. (*g*) 1 Tim. ii. 8. (*h*) Act xix. 9.

The *Romiſh* Church entertains very different Notions. They build Churches, not only for the Uſe of Men, but as Houſes to be dedicated to God, wherein he makes his Abode. They conſecrate them with divers Ceremonies, and believe, that the Divinity is preſent here in a more particular manner, than in any other Place whatever; and conſequently that the Devotions here offered to him are more efficacious, than thoſe put up in other Places. In theſe Places they erect their Altars, and they croud them with Images and Reliques which they call Sacred; and laſtly they adorn them with great Magnificence and Expence. Becauſe we donot imitate them in all this, they exclaim againſt Us, as wicked and profane. So that in this Point we are upon the ſame Foot with them as the primitive Chriſtians were with the Pagans. And we have Reaſon to ſay to them as (*i*) *Arnobius* did to the latter; 'This 'is what you impute to us as a great Im- 'piety, that we build no Temples, nor 'place in them the Images of the Gods; 'that we build no Altars, nor offer Sacrifi- 'ces and Incenſe, and make no Oblations 'of Bread and Wine;' But to this we anſwer with the ſame Father; 'Our Omiſſi- 'on of all this ariſes not from Impiety, or 'any

(*i*) *Arnob. contra Gent.* L. vi.

'any Contempt of the Deity; but the 'true Cauſe is, that we believe the Gods '(if they are really Gods) deſpiſe ſuch 'kind of Honour, or if they are liable to 'Anger, treat them with Indignation.'

With Regard to building Temples for the Deity, as practiſed by the Pagans of Old, and the Church of *Rome* at preſent, I cannot better ſet out the Vanity of this Kind of Superſtition than in the Words of the ſame (*k*) *Arnobius*. 'We demand, '*ſays he*, what Service can Temples be of 'to the Gods; of what Uſe are they *to* 'them; or indeed ought they to be built '*for* them at all? Do they feel the Incle-'mency of Winter? Or are they ſcorch-'ed by the Heats of Summer? Do they 'fear being wet with Rain, or incommo-'ded by Tempeſts? Are they expoſed to 'the Violence of Soldiers, or wild Beaſts? 'Is it for this that they muſt be en-'cloſed in Buildings, and ſecured by 'Walls? In Fact what are theſe Tem-'ples? If you conſult human Weakneſs, 'they are indeedSomething vaſt and grand: 'But if you take your Meaſures of them, 'from the Immenſity of the Divinity, they 'are nothing but narrow Angles, or rather 'ſtreight Caverns framed by ſhallow Brains. 'What? Tho' they be compoſed of grand 'Pillars

(*k*) *Ibid.*

'Pillars of Marble, and the Roofs of them 'glitter with Gold and precious Stones, ſo 'numerous and ſo artificially diſpoſed, as 'to repreſent in Miniature the Beauty of 'the Firmament; yet is all this nothing 'but meer Earth, drawn out of the loweſt 'Caverns of this material World. Tho' 'the Price they bear makes theſe Things 'valuable to Men; yet we muſt not think 'the Gods approve of them for the ſame 'Reaſon, and that they are pleaſed with 'being confined in them. This, *ſay ye*, is 'the Temple of *Mars*, this of *Juno* or '*Venus*, &c. but is not this to treat your 'Gods injuriouſly, to diſtinguiſh them by 'their Places of Abode? To build them 'Cabins, and aſſign them their Cloſets and 'Cells; and to think they want Lodg-'ments as Men do, or other inferior A-'nimals?'

The Church of *Rome* has this likewiſe in common with the Pagans, that ſhe conſecrates her Temples with Ceremonies every whit as ſuperſtitious as they did. This is eaſily ſeen by comparing them together. When the Heathen ſet about the building a Temple, they marked out the Ground on which it was to ſtand, and encloſed it with Ribbons and Garlands diſpoſed in proper Places. Then the Veſtal Virgins ſprinkled the whole Place with Luſtral Water. The Pon-

Pontif, who preſided at the Ceremony, offered up ſolemn Prayers for the Conſecration of the Edifice. The Sacrifice followed, the Victims being killed within the Area. The People ſtood round about with Lawrel Branches in their Hands. The firſt Stone was laid by the high Prieſt and his Brethren, the Senate, and the Nobility, and native Gold and Silver placed in the Foundation. This was the Proceſs as related by *Cicero*; *Orat. pro Domo ſua*; and *Tacitus* in his Account of the Rebuilding the Capitol, *Hiſt.* iv. 53. The Ceremonies obſerved by the *Romiſh* Church on the like Occaſions very much reſemble the foregoing. (*l*) Firſt the Pope or Biſhop ſprinkles all the Place with holy Water. Inſtead of Garlands he ſurrounds the Place with twelve Croſſes, and before each Croſs he places a burning Taper. He then bleſſes the firſt Stone, offering up ſeveral Prayers over it, and making upon it many Signs of the Croſs. He then places it in the Foundation, and conſecrates the Place by pouring Oyl upon it, 'which has al-'ways, *ſays* (*m*) *Bellarmin*, been the 'Symbol of the Conſecration.' During the Ceremony, the Biſhop ſays ſeveral Prayers for the Conſecration of all Things

X to

(*l*) *Pontif. Rom.* Part. ii. (*m*) *Bellarm. de Cult. Sanct.* L. c. 5.

to be made Uſe of in the Work; and laſt of all the Sacrifice of the Maſs is performed as the Life and Soul of the whole; 'For, *ſays* the Decretal, (*n*) all Churches 'ought to be conſecrated by the Maſs:' Upon which the Gloſſary remarks, 'That 'the Sacrifice of the Maſs is of the Eſ- 'ſence of Conſecration.'

The Pagans erred in believing that the Gods were more immediately preſent in their Temples than elſewhere, and that the Prayers and Devotions there offered to them, being ſanctified by the Holineſs of the Place, were ſooner heard and better received. 'We conſecrate Temples to the 'Gods, *ſay they* in *Arnobius*, (*o*) not to 'protect us from Rain, Wind, or exceſſive 'Cold or Heat, but to approach nearer to 'them, and ſpeak to them Face to Face as 'it were. For they do not ſo well hear 'the Prayers that are offered to them in 'the open Air.' The Church of *Rome* has the ſame Notions; 'God is more im- 'mediately preſent in Churches than any 'other Place', *ſays Bellarmin*, (*p*) and 'ſooner hears us there.' And it is with an Intention of attracting the Deity into the Walls of their Churches, that in the Prayers at Dedication they pray, 'That 'God

(*n*) *Dec* p. iii. diſt. 1. *Can. Omnes.* (*o*) *Arnob* L. vi.
(*p*) *Bell. de cult. Sanct.* L. iii. c. 4.

'God wou'd *there* ſhed his holy Spirit; 'that the Grace of his Viſitation, beſtowed 'on this Place, might extend throughout 'it; that his Eyes wou'd be continually 'open to this Houſe; that he wou'd re-'ceive thoſe who worſhip him there, and 'be propitious to them; that he would en-'ter into that Houſe, and, as it was ſolemn-'ly dedicated to him by Conſecration, that 'he wou'd make it the Place of his A-'bode.' And thus believing, that God is in a more particular Manner preſent in theſe Buildings, they are perſuaded, that their Devotions are of more Virtue there than elſewhere; and upon this Account they repair thither to ſay their Prayers, not only at the ſtated Hours of the publick Aſſemblies, but when there is Nobody there but themſelves. They ſuppoſe, that to viſit them out of Devotion is a meritorious, pious and holy Action, as the Council of *Trent* (*q*) declares.

The Pagans frequently undertook long Journeys, in Pilgrimage, to the moſt celebrated Temples of their Gods, in Hopes that the Prayers and the Sacrifices which they *there* offered, wou'd be more acceptable than in the Places of their own Abode. For thus People came from all Parts of *Europe* and *Aſia* to the Temple of the *Great Diana*

(*q*) *Conc. Trid.* Seſſ. xxv.

Diana of (*r*) *the Epheſians*, and to that of *Apollo* at *Delphos*; and in *Sicily* there was at *Enna* an Image of *Ceres*, as *Tully* (*s*) tells us, to which People greatly reſorted, out of Opinion, that they came to *Ceres* in Perſon. Every Body knows, that the ſame Practice obtains in the Church of *Rome*; and many Devotees, tho' they have Churches near the Place of their Abode, undertake long Pilgrimages to ſome others in greater Vogue for Sanctity than their own, in order to ſay their Prayers and offer up their Vows in them.

The Heathen did not only dedicate Temples to the Gods, but alſo to Men, particularly to their Emperors after their Deaths, and to other Great Men whom they had in Veneration. To theſe they gave the Name of the Perſon to whom they were conſecrated, 'ſaying of one, *as* '*Arnobius introduces them*, Here is the 'Temple of *Juno*; and of another, in 'this dwells *Apollo*; *Hercules* makes his 'Abode in this other, and *Summanus* in 'that.' This ancient Doctor wou'd ſurely have forborn to have reproached the Pagans with this, if the Chriſtians of his Days had conſecrated Churches to the Honour of Saints, as well as to the Honour of God and

(*r*) Act xix. 27. (*s*) *Cic. in Verr.* Act v.

and *Jeſus Chriſt*. If he had thought with *Bellarmin*, (*t*) 'That it is right to build and 'dedicate holy Houſes not only to God, but 'alſo to the Saints;' If they had given to Churches, as they do now, the Names of thoſe to whom they are conſecrated, as St *Mary*, St *Michael*, St *Paul*, &c. We ſhou'd not have found ſuch Paſſages in him. But the primitive Chriſtians were far from practiſing ſuch Superſtitions; and tho' *Conſtantine* the Great was the firſt who cauſed ſumptuous Churches to be built, yet were they dedicated to God alone and to his Service; 'He took Care, *ſays Euſebius*, (*v*) to 'adorn all Parts of the Univerſe with holy 'Temples, which he dedicated to one Su-'preme God, the Lord of all Things. 'For which Reaſon the Churches thus con-'ſecrated were called by the Name of the 'Lord.' And St *Auguſtin* (*w*) proves againſt the *Arrians*, that *Jeſus Chriſt* is God, becauſe Churches are dedicated to him. 'Shou'd not we, *ſays he*, be aliena-'ted from the Truth of *Chriſt* and the 'Church of God, if we erected a Church 'to any of the holy Angels, how excellent 'ſoever he were? Since we ſhou'd then 'give to the Creature the Honour that is 'due

(*t*) *Bellarm. de culta Sanct.* L. iii. c. 4. (*v*) *Euſeb. de laud. Conſtant.* L. i. (*w*) *Pontif. 2. p. de impoſ. Primi lap.* p. 202.

'due to God alone. If we ſhou'd then be 'guilty of Sacrilege by building a Church 'to the Honour of any Creature whatſoe-'ver, ought we not to acknowledge him 'for the true God, to whom we dedicate 'Temples, and whoſe Temples we our-'ſelves are?' Wou'd not the *Arrians* have laugh'd at this Argument, if it had then been cuſtomary, as it is now, to found Temples in Honour of Angels and Men?

It was uſual for the *Romans* in Time of Battle to vow Temples to their Gods, in Caſe they delivered them out of Danger and granted them Victory; thus *Romulus*, (*x*) in a Fight with the *Sabins*, ſeeing his Men give Way, vowed a Temple to *Jupiter Stator*, provided he would inſpire his Soldiers with freſh Courage, and ſtop their Flight. *Appius*, (*y*) when Conſul, imitated this, making this Prayer in the Middle of a dubious Battle, 'O *Bellona*, if Thou 'grant us Victory to day, I vow a Tem-'ple to Thee!' Many Generals, as *Sempronius* and *Marcellus*, did the ſame. Many of the preſent *Romiſh* Churches have been built upon ſuch like Accounts as theſe; as that of St *Vincent* by *Clotaire* and *Childebert*, (*z*) after the Defeat of the *Goths*; that of St *Martin* at *Paris* by *Henry* I. on

(*x*) *Liv.* L. i. *Plut. Romulus.* (*y*) *Liv.* L. x. c. 19.
(*z*) *Sabell. Enn.* VIII. L. iii.

on Account of his Succeſs, againſt *Baldwin*, (*a*) Earl of *Flanders*; and many others

Polletus, (*b*) a noted Doctor of the *Romiſh* Church, who wrote in the laſt Century but one, obſerves, that the Form of the modern Churches is taken from the Models of the ancient *Roman* ones. 'For, 'ſays he, they conſiſted of the *Cella ſanc-* 'tior, anſwering to our Choir, ſeparated 'from the Baſilica and Porticos by Bani- 'ſters; the Baſilica is our Nave or Body 'of the Church; and the Porticos anſwer 'exactly to our Iſles. The Cella was ſet 'a part for ſacred Uſes only: But the 'Baſilica and Porticos were almoſt entirely 'converted to profane Purpoſes. For there 'they held, with ſufficient Profanation, as 'we do at preſent, their Markets for buy- 'ing and ſelling, their Meetings for Bro- 'kage Affairs, for Contracts of Marriage, '&c.' It were to be wiſhed, that the modern *Romiſh* Churches were not profaned by other kind of Tranſactions; but it is well known, that in *Italy* and *Spain* eſpecially, theſe Places are the common Scenes of the lewdeſt Intrigues; and we have Reaſon to make the ſame Complaints now-a-days that *Minutius Felix* did of the Pagans of his

(*a*) *Gagnin* L. v. c. 1. (*b*) *F. Pollet.* L. i. *Hiſt. For. Rom.* c. 3.

his Time. 'Where, *ſays he*, (*c*) is there 'more Pimping, Whoredom, and Adulte-'ry carried on than in your Temples and 'near your Altars? There are more De-'baucheries committed in the Cells of the 'Officers attending there, than in the Stews 'themſelves.'

When the *Romans* built a Temple, they turned the Choir and the principal Idols toward the Eaſt, as we learn from *Vitruvius*, (*d*) in theſe Words; 'They who 'make any Immolation or Sacrifice before 'an Altar, muſt have their Faces turned to-'wards the eaſtern Part of the Heavens, 'and likewiſe toward the Image in the 'Temple. For it is neceſſary, that the Al-'tars of the Gods be turned to the Eaſt.' On the other Hand, God commanded the *Jews*, in order to hinder them from imitating the Heathen, to do directly contrary to this in building the Tabernacle and Temple. The Holy of Holies, wherein was the Ark of the Covenant was, as we learn from *Ezekiel* c. viii. 16. at the Weſt End of the Temple. But the Church of *Rome* has in this Point rather choſe to imitate the Heathen than the People of God. 'When a Church is to be built, *ſays Du-'randus*, (*e*) let it be ſo ſituated, that 'the

(*c*) *M. Fel. Octav.* c. 25. (*d*) *Vitruv.* L. iv. c. 5. (*e*) *Durand. Rat.* L. i. c. 1. n. 8.

'the Head may look directly to the East'. And *Du Choul* likewise owns this Conformity in these Words. 'The *Romans* performed their Sacrifices and their other 'Devotions looking full towards the East, 'as we do at present. This *Porphyry* 'shews, when he directs that the Entrance 'of Temples and the Images in them should 'be disposed Eastward. And I think, I 'have read the same in *Vitruvius*, where he 'discourses of the Site of Temples'. Whereby he refers to the Passage quoted above.

From the same Source are derived the Ornaments and Magnificence of Temples, which it has been customary, for some Ages past, to embellish with the utmost Labour and Expence. Human Wisdom, which ruins every Thing, when it pretends to dictate in Matters of Religion, persuaded the first Christians, that external Pomp, to which the Heathen were much accustomed, would be a useful Means to win them over to Christianity. But the Event was this, that by this Manner of bringing them over to Religion, they brought their Superstitions along with them, and instead of forming these Men to true Piety and a holy Elevation of Mind, their groveling Thoughts rose no higher than to admire the Lustre of the Walls and Cieling. It is therefore much to be wished, that the wise Remonstrances made by *Lactantius* to the Christians on this

Point had been more minded. 'The One 'Supreme God, *ſays he*, (*f*) was wor-'ſhipped in the World before the Gods, 'whom you have been impiouſly ſerving, 'were born. This God abominates Wick-'edneſs and loves Holineſs. Structures of 'Stone or other Materials are not his Tem-'ple, but Man who is made in his Image. 'His Temple therefore has no need of the 'Ornaments of Gold, or corruptible Jewels, 'but ought to be deck'd with the never-'failing Glory of Virtue and Goodneſs'. We may therefore juſtly apply to the Luxury which the *Romiſh* Church exhibits in the Ornaments of her Churches, the Vaſes, Images, &c. what this Father reproached the Pagans with of Old. (*g*) 'The Glitter of 'Gold, of precious Stones, and Ivory, daz-'zles the Eyes of the Vulgar, who think 'there is no Religion, where there is not 'this Splendour. They approach their 'Gods, not ſo much out of Devotion, as to 'gratify the Luſt of their Eyes by gazing 'upon this ſhining Metal, and their Wor-'ſhip is indeed nothing but mere Covetouſ-'neſs'. And again, what does he ſay of Coſt expended in adorning their Images? 'They cloath with Veils and coſtly Habits 'thoſe Things which want no Covering. 'They dedicate Gold and Silver to them 'which

(*f*) *Lact.* L. v. c. 9. (*g*) *Id.* L. II. c 7.

'which are alike loſt to thoſe who give, as 'to thoſe who receive it'. *Lactantius* little thought that Chriſtians would one Day be chargeable with the ſame Folly; or that They, who profeſs to worſhip *Jeſus Chriſt* alone, who lived and died in Poverty, ſhould change his Religion into a Pomp of mere outward Ornaments, and ſpend their Time in dreſſing, and magnificently adorning Images and the Walls of Houſes, while many of the poor Members of *Chriſt*'s Body are ſuffered to be naked and miſerable.

Baronius (*h*) obſerves, that till the Time of *Gregory* I. the Chriſtians either deſtroy'd the Idol Temples, or let them ſtand unfrequented to ſhew the utter Deteſtation they had of every thing that had been made uſe of in the Worſhip of Devils. But that *Boniface* IV. his Succeſſor, the firſt Man that aſſumed the Title of Univerſal Biſhop which *Gregory* ſo much decried, (*i*) was of Opinion that if the Pagan Idols were removed, the Temples might lawfully be made uſe of; and accordingly did fit up ſeveral of them, placing in them the Bones of Martyrs taken out of the Cœmiteries of *Rome*. The Church of St *Michael* had been formerly a Temple of *Juno*. That of St *Stephen* in the

(*h*) *Baron. Martyrol. Rom. ad diem* 13 *Maii.* (*i*) *Antiquæ Urbis Splendor. Impreſſ. Romæ cum Privil. Papæ. Ferreolus Locrius Mariæ Aug.* L. iv. c. 27.

Ox-Market, was built by the Pagans in Honour of *Hercules*. That of St *Mary*, the *Egyptian*, had been the Temple of Fortune (*k*); and that of St *Adrian* was erected to *Saturn* (*l*). But the Virgin *Mary* is the Perſon who has profited moſt by theſe Spoils of Heatheniſm; for ſhe has at preſent twelve Churches dedicated to Her, which of old were conſecrated to falſe Gods.

(*m*) *S. Mary* in *Ara Celi*	was of old the Temple of	*Jupiter Feretrius.*
S. Mary Aventine		*Bona Dea*
S. Mary in the Capitol		*Apollo Capitolinus.*
S. Mary in the Oil Market		*Her. ad Ar. Magnam*
S. Mary of the *Grotta Pinta*		*Venus Victrix*
S. Mary delle Piante		Mars
S. Mary delle Gratie		*Veſta*
S. Mary at the bottom of the *Forum*		*Jupiter Stator*
S. Mary ſupra Minervam		*Minerva*
S. Mary the New		*Apollo* and *Diana*
S. Mary in *Equirio*		*Iſis* in the *Flam. Circus*
S. Mary ad Porticum		*Saturn* and *Ops.*

But the moſt conſiderable of all the ancient Temples, and which is preſerved the moſt entire of any, is that now called *ſancta Maria rotunda*; by the Heathen call'd *Pantheon*, and dedicated by them to *Cybele*, and all the Gods. It was afterwards conſecrated (*m*) by *Boniface* IV. to the Virgin *Mary* and

(*k*) See *Midd.* Let. p. 31---34. (*l*) See *Roma Moderna*, p. 95, 96, 103, 128, 239, 392, 421, 436, *&c. Ed. Rom.* 1652. *con Licenza.* (*m*) *A. D.* 607.

and *All Saints*, whoſe Feſtival he alſo placed in the Month of *May*, on the Day that the Feaſt of *Cybele* was before held. This was afterwards transferred by *Gregory* IV. (*n*) at the Inſtance of *Louis le Debonnaire*, to the firſt Day of *November*; it being judged that ſome Day after the getting in of Harveſt, was more proper than the Month of *May* for furniſhing with Proviſions thoſe vaſt Crowds which came to *Rome* on this Occaſion.

Auſtin Steuchus, (*o*) the Pope's Library Keeper, ſpeaks with Admiration of theſe Changes made in Pagan Temples, and of their being conſecrated to the Honour of the Saints. 'Is not every Thing, *ſays he*, 'that was formerly profane at *Rome*, now 'become ſacred? Are not all the Temples 'of the falſe Deities now converted into 'Churches of the Saints? The *Pantheon*, 'once the Shrine of all Idols, is it not now 'the Church of the *Bleſſed Virgin* and '*All-Saints*? The Temple of *Apollo* in the '*Vatican*, where the Apoſtles were buried, 'I have before ſhewn to be now turned 'into a Church of thoſe Apoſtles; and ſo 'of others. That of *Caſtor* and *Pollux* in 'the *Roman Forum*, is now the Church of S. *Coſmus*

(*n*) *A. D.* 835. *Midd.* Lett. p. 32. (*o*) *Auſt. Steuchus de Donat. Conſt.* p. 263. E.

'*S. Cosmus* and *Damianus* (*p*). All the 'Vestments, all the ancient Ceremonies are 'now hallowed and made sacred'. He might with much more Truth have said, that Paganism only changed its Countenance, and that it still subsists at *Rome* in full Vigour, the sole Alteration that it has undergone having been only to take up another Name.

(*p*) Dr *Middleton* rightly says this Church was the Temple of *Romulus* and *Remus*, but does not quote as he does for the rest, *Roma Moderna Giornata* 5. *Rione di Campitello*, 17. p. 440.

CHAP. IX.

Of Altars, Relicks, Holy-water Pots, Sanctuaries, and Votive Gifts.

HAVING conſidered Temples in general, proceed we now to a View of their principal Ornaments, and the Origin of them. And the firſt Things that preſent themſelves as Objects of great Veneration, are Altars; theſe are now-a-days conſecrated with pompous Ceremonies, as they were of old by the Heathen, and for the very ſame End and Purpoſe, which was the Offering of Sacrifices. It may indeed be ſaid, that this is an Imitation of the Jews; and therefore if the Church of *Rome* is blameable, it is for having re-eſtabliſhed one of the weightieſt of their Ceremonies. But this Excuſe is of no Force. For among the Jews there was only (*a*) one Altar, upon which it was lawful to offer Sacrifice; whereas in the *Romiſh* Church they are innumerable; every ſingle Church has ſeveral, and if you go into ſome

(*a*) Joſ. iv. 8. *Deut*, xii. 14.

ſome of their large ones, you may count forty or fifty. This is a pure Imitation of Paganiſm; they dedicated ſeveral Altars in the ſame Temple to the Deity there worſhipped, as (*b*) *Virgil* tells us of the Temple of *Venus* at *Paphos*.

——*Ubi Templum illi, centumq; Sabæo*
Thure calent Aræ, Sertiſq; recentibus halant.

'Her hundred Altars there with Gar-
'lands crown'd,
'And richeſt Incenſe ſmoaking breathe
'around
'Sweet Odours, &c'.

The Altar in the Temple of *Solomon* was dedicated to the One Supreme God; and it would have been a horrible Sacrilege to have conſecrated one to any Creature. This however was commonly practiſed by Pagans. It is ſaid an Inſcription is ſtill extant at *Narbonne*, upon an Altar there dedicated to the Emperor *Auguſtus*: For as they erected Temples to their Emperors, ſo they likewiſe aſſigned them their Prieſts, and their Altars. (*c*) *Suetonius* tells us, that *Caligula* permitted no other Victims to be offered

(*b*) *Æn.* I. 420. *Middleton's* Let. p. 15. (*c*) *Suet. Cal.* c. 22.

offered upon his Altar, but Phœnicopters, Peacocks, Pheaſants, and other rare and curious Fowls. It is hence then, that the Church of *Rome* has derived its Practice of erecting Altars and Images to the Honour of Men, as appears by the (*d*) Form of Prayer uſed at their Dedication; 'That 'this Altar may be ſanctified in the Ho-'nour of Almighty God, of the Glorious 'Virgin *Mary*, and *All Saints*, to the 'Name and Memory of St. *N.* (naming 'the Perſon) in the Name of the Father, &c.

No one, I think, can juſtly complain of me, if I call this the very groſſeſt Idolatry, ſince no leſs a Man than a Pope has ſaid ſo before me. The Perſon I mean is *Innocent* III. whoſe own Words are ſubjoined as they ſtand in his (*e*) Treatiſe of the Myſteries of the Maſs. 'Temples and Altars, '*ſays he*, appertain to the Worſhip of '*Latria*, &c. and ought not to be dedi-'cated except to God, &c. they ought not 'to be dedicated to Saints in the Honour 'of God; leſt by this Practice Men com-'mit Idolatry inſtead of worſhipping God'. "*Ne forte ſi ſecus agatur, non Theoſebia, "ſed Idolatria, committatnr.*" St *Auſtin* * was of the ſame Opinion, and he derides the Pagans for erecting Altars before their

(*d*) *Pontif. Rom. de Conſecr. Alt.* (*e*) *Innoc.* III. *de Myſt. Miſſæ.* L. III. * *Auguſt.* Serm. VI. *de Verbis Dom.* Tom. x.

Images, which however is commonly practiſed by the Church of *Rome*, as if theſe inanimate Statues were God. 'The Altar, *ſays he*, evidences, that they take this 'Statue for a Deity; for would they erect 'an Altar before it, if they did not be-'lieve it to be a God? Let me not be told 'that this is no Deity; that it is not God! 'I wiſh the Pagans were as much perſuaded 'of this as we are! But the Altar plainly 'ſhews what they hold it to be'.

Among the many Altars which we find in their Churches, there is always a principal one, which is that in the Choir, called *The High Altar*. In like manner at *Rome*, while in a Pagan State, there was the (*f*) *Ara maxima*, built near the Ox-Market, the ſolemn Place of making Oath, and held in peculiar Veneration as it was originally conſecrated by *Hercules*. *Durandus* (*g*) in his *Rationale* tells us, that it is cuſtomary, three Days before *Eaſter*, to ſprinkle Altars with Wine and Water, provided always that the Quantity of Wine exceed that of Water; for elſe the Ceremony would be quite ſpoil'd. This Ceremony was practiſed by the Heathen, who poured Wine on their Altars in Honour of the Gods. Upon this Head (*h*) *Arnobius* asked, 'Pray

(*f*) *Dion. Hal.* L. I. (*g*) *Durand. Rat.* l. vi. c. 76.
(*h*) *Arn.* l. 7. p. 264. *Ed. Baſil.* 1546.

'Pray inform us for what Reaſon it is that 'you pour Wine upon your Altars? Are 'your Gods thirſty? And is their Thirſt 'to be quenched with this Liquor? 'This is exactly the Practice of us Mor-'tals, who at our Meals drink with our 'Food. And, ſo you, I ſuppoſe, when 'your Gods are gorged with the Fleſh of 'your Sacrifices, allow them Wine to pro-'mote Digeſtion'. Can a Man imagine, that this Doctor ſhould have dared to deride the Pagans in this manner, if the Chriſtians of his Time had uſed the very ſame Practices? Would he not have foreſeen that his Raillery would be retorted upon him, and that he would be asked in return, whether his God was not thirſty, ſince after they had offered him Bread, they likewiſe made an Oblation to him of Wine and Water?—But farther; Altars are not only conſecrated for offering on them the pretended Sacrifice of the Maſs, but likewiſe to be the Receptacle of the Relicks of Saints; Uſes, ſurely, very contrary to each other! To place on the ſame Altar, what is believ'd to be the true God; (the Sovereign Lord of the Saints in Heaven, and all Chriſtians upon Earth) together with *Relicks*; that is to ſay, Bones, Aſhes, Hair, Combs, old Shoes, Lanthorns, and Rags. I cannot ſufficiently expreſs my Wonder at the

Whimſicalneſs of this kind of Devotion. Would not any one think the Man crack-brain'd, who, when he ſaw the (*i*) King in Perſon ſeated on his Throne, ſhould, inſtead of paying Homage where alone it was due, fall proſtrate before the Nails or Trowſers of ſome Officer deceaſed, perhaps many Years ago, and ſhould reſpectfully place theſe precious Remains by his Majeſty's Side? Now ſurely the Devotion of thoſe Men is more out of the Way, who, at the ſame Time that they believe the ſovereign Lord of Men and Angels to be preſent upon their Altar, place round about him whatever Bones, Wallets, or Clothes of his Servants they can ſcrape together, and worſhip, kiſs, and adore them with as much Veneration as they do Him himſelf.

I do not intend to diſcourſe in general of Relicks, which (*k*) others have lately done, nor to exaggerate the Abſurdity of the Worſhip paid them; but will confine myſelf to the Conformity there is between the Church of *Rome* and ancient Paganiſm in this Point. The Jeſuit *Vaſquez* ſays, 'That it is an undoubted Truth among all 'Catholicks, that the Relicks of Saints; 'whether their Remains, as their Bones, 'Fleſh or Aſhes; or Utenſils which they 'touched

(*i*) *Dallæus de Cultu*, L. iv, c. 1. (*k*) M. *Bochart d'Alencon.*

'touched or poſſeſſed; ought to be wor-
'ſhipped and reputed worthy of this ſacred
'Honour'. The Heathen never went ſo far as this, tho' it is from the Imitation of them, that Men have been inſenſibly engaged in this Exceſs of Superſtition. For in the firſt Place they preſerved thoſe Things with great Reſpect which their Heroes had made uſe of in their Life-time: as for Inſtance, at *Rome* that curved Staff which *Romulus* held in his Hand, when he made augural Obſervations on the Flights of Birds, and with which he had marked out the Bounds of the City. This Staff they had ſolemnly conſecrated on Mount *Palatine*; and to render it more venerable, ſaid, that it had wrought Miracles, and among others had preſerved itſelf quite entire amidſt the Aſhes, at the time that the *Gauls* took *Rome* and burnt all the Buildings on Mount *Palatine* (*l*). But among all other Relicks, their chief Veneration was ſhewed to the Aſhes of their Heroes in thoſe Countries, where burning the Corps was practiſed, or to their Bones and Fleſh where it was the Practice to embalm them. Thus *Plutarch* tells us of *Theſeus*, that the *Athenians*

(*l*) This may be true, and yet no Miracle in the Caſe of the *Lituus*. There is an Account of an incombuſtible Wood, the *Larix* perhaps in the *Bibliotheque Choiſie*, T. xii. p. 57. T. xiii. p. 351. which ſee; and the Quotations from *Vitruvius*, *Pliny*, &c.

ans revered him as a Demi-God, and the Oracle of *Apollo*, which they had conſulted, directed them to gather his Bones together, and depoſite them in ſome honourable Place, and there keep them religiouſly. This obliged them to depute *Cimon* to go in ſearch of his Sepulchre, the Place of which was not very well known; this however he diſcovered by an *Eagle* which perched upon it in his View, and carried his Bones to *Athens*, where they were received with great Acclamations, Proceſſions, and Sacrifices. Theſe Relicks *Plutarch* tells us were at *Athens* in his Time. From hence it is, that the *Romiſh* Church has learned the Practice of removing the Bones of the Dead out of their Sepulchres, inſtead of permitting them to remain there in Quiet. And when they transfer the Relicks of any Saint, it is performed with the very ſame Ceremonies that were uſed by the Heathen; Proceſſions and Sacrifice.

The Cuſtom of depoſiting the Aſhes and Bones of the Dead in Churches, and upon Altars is derived likewiſe from the Pagans, who uſually erected Altars near the Sepulchres of thoſe they intended to honour. This appears from what *Virgil* ſays in the third *Æneid*, that *Æneas* when he performed the funeral Honours to *Polydore*, after

ter he had erected a *Tumulus* to his Memory, placed an Altar before it;

—*ſtant Manibus Aræ.*

And hence it is, that the Fathers of the three firſt Centuries take Occaſion to ſpeak contemptuouſly of the Heathen Temples, commonly beſtowing on them the Title of *Sepulchres*. Thus *Cecilius*, who diſputes on the Pagan Side of the Queſtion in *Min. Felix* complains, (*m*) that the Chriſtians deſpiſed Temples as mere Sepulchres.

The Reaſon alledged by the Council of *Trent* (*n*) for the obliging Chriſtians to worſhip Relicks, is, that *Men from hence received very great Benefits*. The ſame Notion the Heathen had of the Remains of their Heroes, looking upon them as Protectors and tutelar Gods, as it were, of the Places where they reſted. Thus St *Epiphanius* writes, that the Pagans of *Egypt* paid their moſt ſolemn Devotions before the Sepulchre of *Jeremias*, believing that he ſecured them from Crocodiles and Aſps. And *Ælian* (*o*) ſays, that there was a warm Conteſt among the Succeſſors of *Alexander* the Great, *who ſhould have his Body*, believing that Proſperity

(*m*) *Fel. Octav.* c. x. (*n*) Council of *Trent*, Seſſ. 25. *Decr. de Invoc. Sanct.* (*o*) Hiſt. L. xii. c. 64.

ſperiry and Safety would attend it where-ſoever it was placed; which one *Ariſtander* affirmed had been expreſsly revealed to him.

It is cuſtomary in the *Romiſh* Church to ſwear by the Saints and their Relicks.

The ſame was practiſed by the Pagans as *Herodotus* (*p*) tells us of the *Naſamones*, that they uſed to ſwear by the juſteſt and beſt Men who had lived amongſt them, laying the Hand on their Monuments.

Beſides Altars, one ſees in all Popiſh Churches large Stone Veſſels full of holy Water, with which People ſprinkle themſelves when they come in. This Cuſtom is derived from the Heathen as we learn from the Eccleſiaſtical Hiſtory of *Theodoret*, (*q*) who tells us, that *Valentinian* (then Captain of the Guards, but afterwards Emperor) accompanying the Emperor *Julian* to the Temple, the Officers, whoſe Buſineſs it was to ſprinkle the luſtral Water, threw ſome upon him, which he reſenting, turn'd about to one of them and ſtruck him; *thinking*, ſays the Hiſtorian, *that he was polluted and not cleanſed by it.* And for this he was baniſhed.

Du Choul (*r*) remarks, that the Pagans had their holy Water-pots for this Uſe.

'I ob-

(*p*) *Melpom.* c. 174. (*q*) *Theod.* L. III. c. 15.
(*r*) P. 226.

'I obſerved, *ſays he*, That the old *Ro-*
'*mans*, at the Entrance of the Temples,
'erected ſumptuous holy Water-pots
'of Marble, and out of theſe the Prieſts
'and People took Water, and ſprinkled
'themſelves when they came to offer Sacri-
'fice'. He ſubjoins a Draught both of the holy Water-pot, and ſprinkling Bruſh, taken from Antiques; and adds, that they had a leſs Pot which was portable, of which likewiſe he has given us a wooden Print copied from an ancient Marble, and entitles it, 'The ſmall portable holy Water-pot, 'like thoſe which we uſe in our Religion'.

Temples and Altars were not only ſet apart by the Heathen for the Worſhip of their Gods; but they made them likewiſe Places of Refuge for the vileſt Criminals among Men. It is true that in *Judæa* there were Cities of Refuge, but they were only for thoſe who had killed a Perſon accidentally, and without Deſign, not for wilful Murderers; for God (*s*) ordained, that theſe ſhould be dragged even from the Horns of the Altar itſelf, and puniſhed in whatever Place (*t*) they were found. The *Romans*, who were a meer Knot of Thieves, herded together, were the firſt who opened a Sanctuary for People like themſelves; *Romulus*, in order to peo-

A a ple

(*s*) *Exod.* xxi. 14. *Numb.* xxxv. 19. (*t*) *Deut.* xix. 11

ple his new City, offering Impunity to all who ſhould reſort to a Temple he had built for this Purpoſe. Afterwards all the Altars in *Rome* had the ſame Privilege, as we learn from ſeveral Paſſages in *Plautus*, where Slaves, when they have been guilty of any Crime, ſay 'they will repair to the 'Altar for Safety'.

This the Church of *Rome* has imitated; (*u*) 'Under the Goſpel, *ſays* Suarez, (*x*) 'All Churches, all burying Places, all religious Houſes, are Places of Refuge for 'Criminals. So that we have more Aſylums than the Jews had of old; for they 'only allowed them to Manſlaughter 'which was an involuntary Action, and the 'guilty Perſon was even brought forth to 'have an Enquiry made concerning the Fact; 'but now theſe kinds of Sanctuaries are allowed to almoſt all kinds of Crimes'. In *France* indeed the Civil Magiſtrate does not ſuffer ſuch Abuſes, and we only ſee Convents allowed as Places of Retreat for Bankrupts: But in *Spain* and *Italy* the vileſt Criminals always find here an inviolable Shelter; ſo that they turn what they call the Houſes of God into Dens of Thieves. (*y*) It were to be wiſhed that the Pope had as much Juſtice as the Emperor *Tiberius*, who, tho' a Heathen, and a very wicked Man,

(*u*) Midd. Let. p. 64. (*x*) *Suarez de Immun. Eccl.* c. ix 10. (*y*) Midd. Lett. p. 64.

Man, was yet ſo well appriſed of the Miſchief occaſioned by the Impunity belonging to theſe Sanctuaries, that he would not ſuffer ſuch an Abuſe, but aboliſhed all their Privileges by an Edict (*z*).

It was a Pagan Cuſtom to acknowledge their Gratitude to their Gods (when they had been cured of any dangerous Sickneſs, or eſcaped any great Peril) by hanging in the proper Temple, either the Clothes they had on when in Danger, or a Picture repreſenting the Evil they had been delivered from. Thus *Horace*;

—Me Tabula Sacer
Votiva Paries indicat uvida
Suſpendiſſe potenti
Veſtimenta Maris Deo. L. I. O. 5.

'But there's no Danger now for me,
'Since o'er the Holy Shrine,
'In Witneſs of the Shipwreck paſt,
'My conſecrated Veſſel hangs at laſt.

And *Tibullus*;

Nunc, Dea, nunc ſuccurre mihi; nam poſſe mederi
Picta docet Templis multa Tabella tuis.
El. I. 3. (*a*)

(*z*) *Sueton. Tiber.* c. 37. But *Tacitus* ſays their Privileges were reſtrained, not quite taken away. *Modus præſcribebatur.* An. 3. 63. (*a*) Midd. Lett. p. 23.

And to this Cuſtom *Juvenal* alludes, when he ſays,

—*Pictores quis neſcit ab Iſide paſci?*
Sat. XII.

'Such as in *Iſis* Temple you may find,
'On votive Tablets to the Life pour-
'tray'd,
'Where Painters are employ'd and earn
'their Bread'.

Every body knows that this Cuſtom is ſtill in the Church of *Rome*, 'We hang in 'our Churches to the Memory of our Saints, 'ſays Molanus, (*b*) Arms, Feet, and the 'like, made of Wax, Silver, or other Mate-'rials. Some People ſet up Pictures to be 'Evidences of the Miracle performed; as 'is related in the Life of *Theodore* V. *Me-'taphraſt. Apr.* 22'.

Polydore Virgil owns this Conformity; 'Our Cuſtom, *ſays he*, (*c*) of hanging up 'Pictures in our Churches, wherein are diſ-'played the Miracles wrought among us, in 'order to tranſmit the Memory of them to 'Poſterity, was originally derived from the '*Greeks*. Thus *Strabo* informs us, that it was 'a Cuſtom

(*b*) *Molan. de Hiſt. Sacr. Im.* T. II. c. 50. (*c*) *P. Virg.* T. V. c. 1. Midd. Lett. p. 86.

'a Cuſtom among them to hang up Pictures 'in the Temple of that God who had given 'them Aſſiſtance, particularly in that of '*Æſculapius*. They likewiſe offered ſmall 'Images to *Saturn*, and the other Gods. 'We do the very ſame, hanging up ſmall 'Images of Wax in our Churches. For when 'any Member is afflicted, as the Hand, Foot, 'or Breaſt, we immediately make a Vow to 'God and his Saints; to whom, when we are 'healed, we offer up a Repreſentation of this 'Hand, Foot, &c. framed in Wax. This 'Practice is ſo common, that we do the 'ſame even for Cattle, as well as Men, and 'offer the ſame waxen Images for an Ox, 'a Horſe, or a Sheep. Upon this Head 'ſome ſcrupulous People may tell us per-'haps, that herein we rather imitate the 'Superſtition of the Pagans, than their Re-'ligion; ſince *Cato*, in his Treatiſe upon 'Agriculture, tells us, that the *Romans* 'made Vows for their Oxen, which he 'looked upon as a very ridiculous Thing'.

CHAP.

CHAP. X.

Of IMAGES.

THE Original of Images in Religion aroſe from that Weakneſs of the human Underſtanding which cauſes Men to be deſirous of ſomething that is the Object of their Senſes, at the ſame Time that it is the Object of their Devotion, 'thinking, as '*Lactantius* (*a*) expreſſes it, that their 'Worſhip was vain, if they did not ſee 'the Being they adored before their Eyes.' For this Cauſe, God has at all Times baniſhed this Practice from his Worſhip, expreſſly forbidding his People *to make any Graven Image.* But Satan who is an Enemy to his Glory, and to the Salvation of Mankind, has to the utmoſt of his Power fomented this Inclination to Idolatry, always exciting Men to make Images both of God and his Creatures, and to pay them a religious Worſhip. This he eſtabliſhed almoſt univerſally among the Heathen, whoſe

(*a*) *Lact.* L. ii. c. 2.

whoſe Religion is derived from him. Thus *Gregory* of *Neocæſarea ſays*, 'That the 'Pagan Religion was the Parent and Inven-'tor of Images.' From hence they paſſed to Chriſtians, as *Euſebius* (*b*) expreſſly aſſures us. For having mentioned a Statue, remaining in his Time at *Cæſarea*, of the Woman whom our Saviour cured of the Flux of Blood, he adds, 'That it is 'no wonder if the Heathens, whom *Jeſus* '*Chriſt* or his Apoſtles had cured miracu-'louſly, did erect ſuch Monuments; be-'cauſe it was a very common Practice of 'Paganiſm, to pay ſuch Honours to thoſe 'whom they looked upon as their Delive-'rers.' *G. Caſſandar*, a learned Divine of the *Romiſh* Church, in his Conſultation upon the Controverſies between Catholicks and Proteſtants, very frankly owns, that in this particular the Church of *Rome* has imitated the Heathen. 'The Thing is too plain to 'require that we ſhou'd amuſe ourſelves in 'expatiating upon it. The Worſhip of 'Images and Pictures, *ſays he*, is run to 'too great Exceſs, and we have too far 'condeſcended to the Inclination or rather 'Superſtition of the People. For thoſe of 'our Perſuaſion come no ways behind the 'very laſt Degree of Folly which the Pa-'gans have ſhewed with Regard to their 'Images

(*b*) *Euſeb. H. E.* L. vii. c. 18. f.

'Images, as well as to the making and 'adorning them, as to the paying them the 'higheſt Adoration.' If we take the pains to compare one with the other, it will appear that there is nothing extravagant in the Diſcourſe of this Doctor.

The groſſeſt Fault of the Heathen in this Point was, that they made Repreſentations of the Deity, 'and that they 'changed,' as the Apoſtle *ſays*, 'the Glo-'ry of the incorruptible God, into an I-'mage made like to corruptible Man.' For this Reaſon the Prophet *Iſaiah* (*c*) demanded ſharply of the Idolaters of his Time, 'To whom will ye liken God, or 'what Likeneſs will ye compare unto him'? And moſt true it is, that in this Point there is no Parity between God, and his Creatures; they, as they are compounded, finite Beings, may be pictured or repreſented; if their Eſſence is not the Object of Senſe, and ſo not capable of Repreſentation, yet with Regard to their Properties and ſenſible Qualities they are; but with Regard to God, as he is a ſimple, uncompounded, and infinite ſpiritual Being, to whom no Quality or Attribute perceivable by human Senſes appertains, it is impoſſible to frame any Similitude of him. *Tertullian* (*c*) ſpeaks

(*c*) If. xl. 18. (*d*) *Tertull. de Idolol.*

ſpeaks of this Attempt with ſo much Horror, that, *ſays he*, 'it is not God whom 'they repreſent but the Devil.' '*Dæmoniis* '*Corpora conferunt.*' The Church of *Rome* notwithſtanding is juſtly chargeable with this Fault. She makes Repreſentations of the Holy Trinity; which ſhe has placed even in the Frontiſpiece of the Bibles, authorized both by *Sixtus Quintus* and *Clement* VIII. although, in the very ſame Bible, (*d*) God *ſays*, 'Take ye therefore 'good heed unto yourſelves (for ye ſaw no 'manner of Similitude on the Day that 'the Lord ſpake to you in *Horeb* out of 'the Midſt of the Fire) leſt ye corrupt 'yourſelves and make you a Graven Image, 'the Similitude of any Figure, the Likeneſs 'of Male or Female, *&c.*' Notwithſtanding this Prohibition, the Doctors of the *Romiſh* Church have the Hardineſs to maintain, that it is lawful to repreſent GOD, the Father, by the Figure of an old Man, and the Holy Ghoſt, by a Dove; 'GOD 'the Father, *ſays Sander*, (*e*) having for-'merly appeared as the *Ancient of Days*, 'we may paint him in that Form now. 'The SON took upon him human Nature, 'and ſo may be repreſented as a Man. The 'Holy Ghoſt ſometimes appeared in the

(*d*) Deut. iv. 15.
(*e*) *Sanderus de Ador. Imag.* L. i. c. 4.

'Form of a Dove, at another like Tongues 'of Fire. Thoſe who by Colours, artifi- 'cially diſpoſed, repreſent the Trinity un- 'der ſuch Figures as theſe, do nothing but 'what the Authority of Scripture permits 'and commands'.

Cajetan, *Ambr. Catharin. Diego Payva*, *T. Valdenſis*, *Molan*, and *Bellarmin*, are all of the ſame Opinion. See the laſt named in his Treatiſe of the Images of Saints, *L.* II. *c.* 8. where he endeavours to ſupport this Impiety by Argument.

Beſides the Images of the Gods which the Pagans ſet up, they erected others to their Heroes; whom they ſtiled Demi-Gods; and to thoſe alſo whom they called Dæmons, who were believed by them to be Mediators between God and Mankind. In like manner the Church of *Rome*, beſides her Images of the Trinity, makes others of Angels and Saints whom ſhe invokes as Interceſſors (*f*).

The Materials of which theſe Images were formed of Old, were the ſame as they are now, and conſequently are ſubject to the ſame Accidents. So that every Thing the Primitive Fathers have ſaid in Deriſion of the Heathen, is applicable to the modern Idols, whether they repreſent God, Angels, or Saints. We may therefore ſay with

(*f*) Midd. Lett. p. 29. &c.

with *Tertullian*; (*g*) 'As for your Images, I ſhall only obſerve that they are 'material, and often of the ſame Matter 'with common Utenſils; and it is ten to one 'but the holy Image has ſome Sifter Veſſels about the Houſe, the Pots and Kettles being frequently of the ſame Metal 'with the Gods. Nay, oftentimes the 'Veſſels themſelves have the good Luck 'to change their Fate, and be turned into 'Gods by the Help of Conſecration, which 'alters the Property; and by the Help of 'Art which alters the Form.—If therefore 'we will not adore your Statues and Images 'cold as Death (and in this, very like the 'Bodies they repreſent) do not we deſerve 'Praiſe rather than Puniſhment, for leaving an acknowledged Error? and which 'the very Kites and Mice, and Spiders 'know to be dead as well as we?' Or with *Octavius* in *Mi. Felix*; (*h*) 'What Opinion, think you, do even mute Animals 'paſs of your Gods? Mice, Swallows, and 'Kites perceive that they have no Underſtanding, and therefore perch and ſit upon 'them, and if you did not drive them away 'would build in their very Mouths. Spiders cover their Faces with Cobwebs, and 'faſten their Threads to their Heads'? *And again*, 'If a Man conſiders the ſeve-

(*g*) *Tertull. Apol.* c. 12. (*h*) *M. Fel. Octav.* c. 24.

'ral Methods by which your Images are 'framed, he wou'd bluſh to think that, 'That is an Object of his Dread which has 'paſſed under the Tool of a poor Mecha-'nick. This God of Wood, of the ſame 'Piece perhaps with a Faggot or a Gib-'bet, muſt be ſawed, hewed, and planed. 'Is the God of Silver or Braſs? (the Re-'mainder of ſome mean Utenſil, like the 'God that *Amaſis* made out of a Baſon) 'It muſt be melted, caſt, and engraved. If 'of Stone, it muſt be chipped, carved and 'poliſhed. The Image all the while being 'neither ſenſible of the mean Operations it 'undergoes, while its Godſhip is forming, 'nor of the Honour done it by your Wor-'ſhip afterwards'.

Arnobius makes himſelf very merry with the different Equipages and Figures in which the Pagans repreſented their Deities. *Jupiter Ammon* was adorn'd with a large Pair of Horns; *Saturn* had his Sickle; *Bacchus* his Cup; *Silenus* was mounted very drunk upon an Aſs; *Mercury* was ready equipped for a Journey; *Vulcan* had his Hammer and Smiths Tongs, *&c.* Upon all which this Doctor * remarks, that 'If you took 'away from each God his proper Accou-'trements, a Man cou'd not diſtinguiſh 'em, 'but might eaſily miſtake and take one for ano-

* *Arnob.* L. vi. *&c.*

'another'. May not we ſay the ſame of thoſe Repreſentations which the *Romiſh* Church gives us of her Saints? *Moſes* they exhibit with Horns; St *John* and St *Barbara* with a Chalice in their Hands; St *James* with a Pilgrim's Staff; St *Peter* with Keys; St *Genet* with a Lute; St *Anthony* with a Book, a Pig, a Fire and the Letter T; St *Genevieve* with a Torch and the Devil at her Feet; St *Patrick* with Serpents; St *Gertrude* with Rats; and St *George* a Horſeback, *Cap-a-pè*, killing the Dragon, &c. But what is more immoral, and much more dangerous in the Imitation is this: That as the Pagans often made laſcivious Repreſentations of their Deities, as of their *Venus*, *Cupid*, the *Satyrs*, and *Priapus*, according to the Reproach caſt upon them by St *Auſtin*, (*i*) (who alleges a Paſſage of *Terence*, wherein a young Rake gives an Account of his committing a Rape by the Incitement of a Picture which repreſented the Amour of *Jupiter* and *Danae*;) ſo ſome Pictures are now a-days ſet forth to View even in Churches, which are more fitted to enflame Laſciviouſneſs than Devotion. This evil Practice is ſo common and ſo enormous, that the greateſt Advocates for theſe Abuſes cannot forbear complaining of it. It is on this Head that

Amb.

(*i*) Tom. p. 3. qu. 25. Art. 3. *Bellarm. de Imag. Sanct.* L. II. c. 10.

Amb. Catharin, the Biſhop of *Minori*, a Divine who greatly diſtinguiſhed himſelf at the Council of *Trent*, cries out, (*k*) 'One 'of the moſt deteſtable Practices that now 'obtains is this, that we find, even in 'Churches and Chappels, Pictures ſo ex-'ceedingly obſcene, that thoſe Parts of the 'human Body which Nature has concealed, 'are openly diſplayed. A Practice more 'likely to raiſe immodeſt Thoughts in the 'moſt mortified Heart, than any Spark of 'Devotion'.

When the Carver had done his Work, the next Step taken by the Pagans was the *Dedication* of the Image, which was perform'd with ſolemn Prayers. Upon this, as if *its Property was altered*, as *Tertullian* ſays, the Statue becomes an Object of Worſhip, which it was not before. And *Min. Felix* very juſtly ſets out the whole Tranſaction as follows. 'Behold, the 'Image is founded, cleaned, and engraven! 'However, as yet it is no God. It is next 'ſoddered, fitted to its Pedeſtal, and ſet up. 'It is not however a God even now. But 'then laſtly it is dreſſed and conſecrated 'with ſolemn Prayers! Now at laſt be-'hold its Godſhip! A Privilege which it 'owes to the Will and Dedication of Men'. This is the very Caſe of the Images of the *Romiſh* Church. Before Conſecration no more

more Honour is paid them than a Block of Wood or Stone wou'd have. Immediately upon Conſecration, it is no longer a Maſs of Stone but a God, a Saint, or a Sainteſs, to which as much Honour is due as to the Object it repreſents, *ſay* St *Thomas* and *Bellarmin.* (*k*) To thoſe of the bleſſed Virgin, the Worſhip of *Hyperdulia*; and to thoſe of the Saints, the ſingle Worſhip of *Dulia.* Such is the Virtue of Conſecration! 'For by it, *ſays the ſame* St *Thomas*, 'Inanimate Things acquire a certain ſpiri-'tual Virtue, which renders them fit for di-'vine Service'. The Condition of Images being thus changed by Conſecration, ſuperſtitious People have always after this regarded them with great Veneration. The Moderns carry them thro' the Streets in Proceſſion upon Feſtivals; and upon theſe Occaſions you ſee the People proſtrate before them; and happy is the Man that can touch them or rub his Beads upon them. It appears from the 6th Chapter of *Baruch*, that the ſame Practices obtained among the *Babylonians*, when the Jews were Captives among them; 'Ye ſhall ſee at *Babylon* 'Gods of Gold, and of Silver and of Wood 'carried upon Mens Shoulders. And when 'ye ſee the People before them and behind them

(*k*) *Ibid.*

'them, paying them Worſhip, then ſay 'ye in your Hearts, It is thou, O Lord, 'that oughteſt to be worſhipped'. *Euſtathius* tells us in his Comment on the firſt *Iliad* of *Homer*, that there was at *Dioſpolis* in *Egypt*, a great Temple of *Jupiter*, from whence the *Ethiopians* every Year took the Image of *Jupiter*, and thoſe of the other Gods, and made a Tour round all *Lybia*, in Proceſſion with them; and that this Solemnity laſted twelve Days in Honour of the twelve Gods.

In the *Romiſh* Church (*l*) they light up Lamps and Tapers before the Images; and if a Perſon is involved in any Peril, he vows a Candle to ſuch or ſuch a Saint, if he will aſſiſt him to get free from it. Witneſs the *Iriſhman* mentioned by *Poggius Florentinus*, (*m*) who, when he was at Sea in a Storm, vowed a Wax Taper to the Virgin *Mary* as big as the Main Maſt of the Ship; hereupon being told that he had promiſed more than he was able to perform, he whiſper'd, 'Never mind that, if I once get ſafe 'on Shore, the good Virgin *Mary* may 'think herſelf well off, if I give her a Far-'thing Candle'. I do not well know, whether the Pagans mocked their Gods at this

(*l*) Midd. Lett. p. 21. (*m*) *Pogg.* in *Facetiis. V. Eraſmi Colloq. Naufragium*, where he tells the like Story of a *Zealander*.

this Rate or not; but it was their Cuſtom likewiſe to light up Candles before their Images, as appears by the 6th Chapter of *Baruch*, where he ſpeaks of the Idolatry of the *Babylonians*. 'They burn Candles 'before their Images, *ſays he*, even more 'than for themſelves; of which they can-'not ſee one no more than the Beams of 'the Houſe.' *Baronius* (*n*) excuſes this Superſtition in the ſame Manner as the Pagans did, and alledges the Words of *Seneca*, who ſays, 'That if they did burn Tapers 'in their Temples, it was not becauſe the 'Gods ſtood in need of Light, but that 'it was done out of Devotion.

The antient Heathen *kiſs'd* their Images in token of a religious Veneration, as we learn from 1 *Kings* xix. 18. where God ſays to *Elijah*, 'Yet have I left me ſeven Thouſand 'in *Iſrael*, all the Knees which have not 'bowed unto *Baal*, and every Mouth 'which hath not *kiſſed* him'. As alſo from *Hoſea*, Chap. xiii. 2. where ſpeaking of the idolatrous *Ephraimites*; *he ſays*, 'They ſay of them, (i. e. *their Images*) 'let the Men that worſhip, *kiſs* the Calves'. Thus *Tully*, (*o*) in his fourth Oration againſt *Verres*, among other Sacrileges, that he had committed, accuſes him of this;

(*n*) *Baron Ann. Eccl. Ann.* 58. § 28. (*o*) *Cic. Act. quart. in Verr.*

That he endeavoured to ſteal from *Agrigentum* a brazen Statue of *Hercules*, which was held in ſo great Veneration by the People, that its Mouth and Chin were worn ſmooth by their kiſſing it at their Acts of Devotion. And on this Head *Prudentius*, (*p*) a Chriſtian Poet, Cotemporary with St *Auſtin*, derides the Pagans of his Time, for going to kiſs the Horſes Legs of a Statue repreſenting *Apollo* in his Chariot. The moſt celebrated Saints of the *Romiſh* Church ſhew the ſame Devotion to their Images; *Francis de Sales* (*q*) lately erected into a Saint, orders his good Catholicks, as a prime Preſervative againſt Sin, to *kiſs* often the holy Images, as the Crucifix and the reſt. The Abbot of *Ceriſiers*, in his Life of Cardinal *de Borule*, tells us, that he always carried about him many Images of Saints which he *kiſſed* ſo often, that they were much worn by it. In a Word, the greateſt Conſolation that Confeſſors can adminiſter to ſick People on their Death-beds, or to Malefactors going to Execution, is to give them the Crucifix to *kiſs*.

The Prophet *Jeremiah*, (*r*) when he ſets forth a Deſcription of the Idolatry of the Jewiſh People, accuſes them of ſaying to a Stock, 'Thou art my Father; and to

(*p*) *Prud.* L. I. *contr. Symm. Ep.* 15. (*q*) *F. de Sales Avertiſſ. aux Confeſſ.* c. viii. (*r*) *Jer.* ii. 27.

'to a Stone, Thou haſt brought me forth'. They of the *Romiſh* Church do the ſame, proſtrating themſelves before the Croſs, or ſome Image of Wood or Stone, repeating often, while they turn their Beads, *Our Father*, &c. And as the Prophet *Hoſea* (*ſ*) ſays of thoſe in his time, 'That they 'asked Council at their Stocks'. So theſe pray to a wooden Statue for all good Things, both Spiritual and Temporal, as if it had Power to beſtow them: 'We ſpeak to the 'Croſs', ſays the St *Thomas* of the *Romiſh* Church, 'And we pray to it in the 'very ſame Manner that we do to him that 'was crucified upon it'. And in Paſſion Week they offer this Prayer to it. *O Crux, ave, Spes unica hoc Paſſionis Tempore; auge piis Juſtitiam; Reiſque dona Veniam*, i. e. 'I ſalute thee, O Croſs, our only Hope at 'this Paſſion Seaſon; increaſe Holineſs in 'the Juſt, and grant Pardon to Sinners'. And in another Prayer which they make to what is called the holy Handkerchief of *Verona*, they beg of the Image impreſſed upon it, that it would cleanſe them from all Stain, and that it wou'd enlighten their Minds by the Virtue conferred upon it, and then they conclude thus, 'Bring us, 'O bleſſed Figure, into our own Country,

(*ſ*) *Hoſ.* iv. 12.

'where we may see the pure Visage of 'Jesus Christ'.

Minucius Felix derides the furious Passion which the *Egyptians* had for their Idols, which were no other than several Animals of the Air, Earth or Water. 'Strange 'Madness, *says he*, to put a Man to Death 'for killing one of their Deities'! Of which however Instances may be produced. For at the very Time that *Ptolomy*, King of *Egypt*, was declared a Friend of the *Romans*, and he was exerting his utmost to cultivate that Friendship, he cou'd not save a *Roman* Citizen from being put to Death by the *Alexandrians* for killing, tho' merely by Chance, one of their sacred Animals; as *Diodorus* and *Strabo* inform us. *Ælian* likewise tells us, that the *Athenians* sentenced one *Atarbas* to die for killing a Sparrow that was sacred to *Æsculapius*. This Proceeding is surely very extraordinary, and every one must abhor the cruel Superstition of these Idolaters. But in Fact has the Church of *Rome* been more moderate? Has her Conduct been more rational? She, who spilt so much Blood in Vindication of her Images! It is, in her Opinion, the most horrible Sacrilege, and worthy the most cruel Punishment even to touch them.

The

The Man who has murder'd another, is only condemned to the Gallows, but he who ſhall be ſo hardy as to cut off the Noſe of one of theſe Objects of Idolatry, the moſt horrible Torments are not thought to be Puniſhments too ſevere for his Crime. Of this we have had many Inſtances in the laſt Age. But not to go out of the Bounds of this Kingdom [of *France*] let the Example of *John le Clerc* ſuffice. This Man had the Boldneſs to demoliſh a ſmall Image which ſtood in a Chapel near *Mets*, where the People were to pay their Devotions the next Day, but had the ill Luck to be ſurpriſed, and condemned upon the Spot (*x*). They cut off his Hand, tore off his Noſe with red-hot Pincers, as they did likewiſe the Fleſh of both his Arms and his Breaſt, and to compleat the Tragedy, they burnt him to Death in a ſlow Fire. Did ever the Eyes of Man behold a Spectacle more outrageouſly cruel?

The Pagans, in order to avenge an Inſult offered to any of their Idols, did not ſpare even Children. And *Pauſanias* (*y*) tells us, that at a Town of *Arcadia*, called *Condyleum*, where there was a Temple of *Diana*; ſome Children, finding the Door open, went in, and meeting with a ſmall Statue of

(*x*) *Ref. Portraits du Beze.* (*y*) *Pauſan. in Arcad.*

of the Goddeſs, fell to play with it, drawing it along the Ground by a String tied to its Neck. Thoſe Idolaters, however, did not look upon this as the Play of Children; for notwithſtanding the Innocence of their Age, they paſſed Sentence of Death upon them all, which was executed by Stoning. I make no Doubt but that every reaſonable Perſon of the *Romiſh* Communion will blame this Proceeding as very cruel: But we have ſeen a Parallel to it within a few Years at the City of *Orange*. A Boy of eight Years and a half old, was cruelly whipp'd thro' the Town on a Sunday by the common Hangman, (not for pulling down an Image, for then doubtleſs he would not have eſcaped ſo well) but upon an Accuſation, tho' falſe, and what he conſtantly denied, of having made Water in the Paſſage of the *Capuchins* Chapel. The Child's Name was *Louis Villeneuve*, and this Affair happen'd on *July* the 8th 1663.

To raiſe the Veneration of Mankind towards Images the higher, the Pagans were wont to relate divers miraculous Things of them.

Some of them had dropped down from Heaven, as the *Palladium* brought from *Troy* by *Æneas*, and afterwards lodged in the Temple of *Veſta* at *Rome*, as the tutelar Deity of the City and Empire. Others,

they

they ſaid, had been heard to ſpeak, as the *Juno* at *Veji*; who, when it was asked, whether it was willing to be removed to *Rome*, made a Sign with its Head, that it was willing; to which, ſays *Livy*, (*z*) ſome People added a farther Story, that it ſpoke audibly, and gave its Conſent. *Val. Maximus* (*z*) tells a Story of the ſame Strain of the Image of Fortune. Some others are ſaid to have wept, others to ſing, as the famous Statue of *Memnon*, of which *Cælius Rhodiginus* (*a*) tells us ſo many Marvels. They attributed to them the Power of curing the Diſeaſes of thoſe who worſhipped them, and of inflicting them on thoſe who contemned them, as the Statue of *Pelichus*, with which *Lucian* makes himſelf merry in his *Pſeudomantis*. They farther ſaid, that ſome of them had been ſeen to ſweat: As *Tully* (*b*) tells us of a Statue of *Apollo* at *Cuma*; of another of Victory at *Capua*; and of that of *Mars* at *Rome* in the Time of his Conſulate. *Virgil* relates the ſame Miracle of the *Palladium*, and *Dion Caſſius*, (*c*) among other Miracles that happened in the Conſulate of *Cn. Corvinus*, and *V. Meſſala* tells us, that the Statues ſweat. The ſame Author ſays, this likewiſe happened

(*z*) *T. Liv.* v. 22. *V. Max.* L. I. c. viii 5. (*a*) *Cæl. Rhodigin.* L. XXII. c. v. (*b*) *Cicero de Divin.* L. I. (*c*) *Dion. Caſſ.* L. IV.

pened again before the Battle of *Mutina*; and the Commentator upon *Apollonius Rhodius* aſſures us, that upon the Approach of any extraordinary Event, it is common to ſee the Statues ſweat; as it happened at the Time of the Battle of *Cheronæa*, fought between *Philip* and the *Athenians*. They add another particular yet more extraordinary, that they ſometimes ſweat Drops of Blood; as did a Statue of *M. Anthony* on the *Alban* Mount, which, in the War made by *Auguſtus* on *Cleopatra*, ſweat Blood as a Preſage of the Death of *Anthony*. They of the *Romiſh* Church give like Accounts of their Images. They have ſome that came down from Heaven, as that of our Lady of *Lieſſe*, (*d*) which was brought by the Virgin herſelf, accompanied by a Hoſt of Angels, and delivered to three Brothers that were Priſoners at *Cairo*, and by them carried into *France*. That other (*e*) of our Lady of *Monſerrat*, which was found in a Cave in a Mountain ſurrounded by Angels, who ſung over it and worſhipped it, when Men no longer adored it. They have ſome, if we may credit them, who give the Lie to the Pſalmiſt, (*f*) as to what he ſays of Idols, 'That they have Mouths and ſpeak not'; for theirs have ſpoke ſeveral Times

(*d*) *Ferreol. Locrius*, L. IV. c. 71. (*e*) *Id.* c. 25.
(*f*) Pſalm cxv. 5.

Times of which the Legends furniſh many Inſtances. It is related in the Life of *Thomas Aquinas*, that a Crucifix gave an Approbation to the third Part of this Doctor's Divinity, intituled, *The Sum*, pronouncing theſe Words; 'Thomas, thou haſt 'wrote truly concerning me'. And *Baronius* relates that at the End of the Year 975, a Synod was held at *Wincheſter*, in order to decide the great Diſpute between the married Prieſts who had been ejected, and the Monks who had been put into their Places; that during the Heat of the Debate, when the King and many Biſhops were interceding for the Re-eſtabliſhment of the Prieſts, a wonderful Thing, ſays the Hiſtory, fell out; the Image of the Crucifix which was erected in the middle of the Church, cried aloud ſo, that every body heard it. *Non fiet, non fiet, judicaſtis bene, mutaretis non bene*, i. e. 'It muſt not be, 'it muſt not be; you have determined well, 'you will do ill if you change'. Nor is it only the Crucifix that has ſhewn this Faculty, but the Images of other Saints have been equally *loquacious*. *Cæſarius* furniſhes us with a remarkable Inſtance of one *Theophilus* who had ſold himſelf to the Devil in order to extricate himſelf out of Poverty, and had made himſelf over by Contract in Form of a Donation, which was ſigned with his

Blood, and ſealed with the Devil's Seal. But ſoon after repenting of this imprudent Engagement to ſo bad a Maſter, he came to ask Forgiveneſs for it to an Image of the bleſſed Virgin with our Saviour in her Arms. The Image of our Lady was very merciful, and ſoon granted his Pardon; but that of *Jeſus* put on a ſtern Countenance, obſtinately rejecting him, and ordering him back to the Maſter to whom he had ſold himſelf. The Image of the Virgin ſeeing this, addreſſed her Son in this manner; 'My dear Son have Compaſſion on this 'Man who has ſuffered himſelf to be ſe-'duced thro' Infirmity'. The Infant made no Anſwer to this firſt Petition, but turn'd his Face from her.

The bleſſed Virgin was not diſcouraged at this, but placed her Son upon the Altar, and kneeling down at his Feet, beſought him more earneſtly, *ſaying*, 'My dear Son 'I beſeech you to pardon this Sinner for 'my Sake'. Upon which our Lord took her up, and ſaid, 'Behold, for your Sake I 'do pardon him'. A Man need only read over the Acts of the ſecond Council of *Nice*, (*g*) to be abundantly furniſhed with Miracles of all Sorts, which the good Fathers ſaid were performed by their Images.

Here

(*g*) *Syn Nic.* 2. *Act.* 4.

Here follow a few which we have ſelected, becauſe they are exactly conformable to ſome that were boaſted of by the Pagans. A Woman of *Cæſarea* having derided the Relicks and Image of St *Anaſtatius*, was immediately ſeized with cruel Pains all over her Body; but confeſſing her Fault, and throwing herſelf on her Knees before the Saint's Image, ſhe was inſtantly cured.

A Jew having ſtruck a Crucifix in the Side with a Knife, there iſſued out Blood and Water in ſo great Abundance, that they filled whole Pails full of it, and all that were anointed with it, recovered their Health directly. Were they paralytick, crooked, deaf, dumb, leprous, or however elſe diſordered; all that had Recourſe to it from whatever Parts they came, were perfectly healed. So that *Conſtantin*, Biſhop of *Cyprus*, one of the Fathers in this Council, when he heard theſe Miracles related there, cried out in Amazement, 'We may learn from hence, 'that the Images of Saints are not only 'proper Objects of Worſhip, but that we 'may reap great Advantages from them in 'the Cure of Diſeaſes'. The ſame Biſhop (*b*) entertained the Company with a Story of a Puniſhment inflicted by an Image of the Virgin on a Man who had inſulted it. 'This wicked Fellow, *ſays he*, being in a

(*b*) *Conſtant. Cyp. Ep. in Con. Nic. Ac.* 4. *Alan. Cop.* L. IV. *Dial.* c. 15.

Chapel, where there was a Picture of the B. Virgin drawn on the Wall, he gave it a Push with a Goad he had in his Hand, and put out one of its Eyes. He was no sooner gone out, but in driving his Cattle, when he went to prick his Oxen with the same Goad, it broke in the Middle, and the pointed End struck him in the Eye and put it out. As for the miraculous Sweating of Images, which was so common among the Heathen, we can match it with Instances in the *Romish* Church, but fitted for more useful Purposes. For instead of dropping clear Water, our modern ones have distilled Oil, as *Comestor* (*i*) informs us of one of the Virgin *Mary*; which being taken out of a hidden Place where a Jew had thrown it, and set up in a Church, it dropped Oil from all Parts of its Body. They have bled likewise as well as those of the Heathen, whereof Instances were alleged in the same Council of *Nice*; to which I could add many other Examples, did not I fear the Reader would be tired with hearing Stories so very like old Women's Tales. But as our Business is to shew the Conformity between modern Superstitions and ancient ones; I am unwilling to pass by a Miracle which the Abbot *Trithemius* (*k*) tells us

(*i*) *Pet. Com. Tract. de Laud. Virg.* c. 137.
(*k*) *Joh. Trithem. in Chron. Monast. Hirsang.*

us happened, *A. D.* 1325. A Jew ſtruck a Dagger into the Face of an Image of the B. Virgin; Blood, *ſays he*, immediately iſſued out of the Wound in great Abundance; which being taken up by the Faithful, was of uſe in the Cure of divers Maladies. The Unbeliever who gave the Wound, remained long undiſcovered; but at laſt the B. Virgin appeared in a Dream to a Lockſmith, ſhewed her Wound, and named the Perſon who had treated her ſo unworthily; She ſtrongly exhorted him to avenge her Cauſe, and to challenge the Aſſaſſin to ſingle Combat. When the Lockſmith waked, he went and lodged his Plea with the Judges againſt the Jew, who, as there was not full Proof, decreed that the Matter ſhould be decided by Duel. The Chriſtian was victorious; for being aſſiſted by the Virgin, he got his Adverſary to the Ground; who ſeeing himſelf vanquiſhed, confeſſed his Crime, and was carried from the Field of Battle to the Gallows.

If you proceed to examine the ſeveral Reaſons why Images are made uſe of in Religion, you will find, that they have always been the very ſame. Ask thoſe of the *Romiſh* Communion what induces them thus to violate the many expreſs Prohibitions which God has given in his Word againſt uſing Images in Acts of Religion; and

and they will anſwer, that they are the Books of the Ignorant; that there are no Means more proper to inſtruct them eaſily in the Myſteries of Religion. And it is on this Account, that Pope *Greg.* I. maintains in his Sermons againſt *Serenus*, Biſhop of *Marſeilles*, that they ſhould be plac'd in Churches. 'What the Scripture is, *ſays he*, to thoſe 'who can read, That is a Picture to the 'Vulgar; becauſe they may here ſee what 'they ought to follow. And here thoſe Peo-'ple may read, who do not underſtand Let-'ters'. When the primitive Chriſtians put the ſame Queſtion to the Pagans, they returned the ſame Anſwer. 'They who 'defend Images, *ſays Arnobius*, (*l*) 'always ſay, That their Anceſtors were 'not ignorant, that they had nothing di-'vine in them, and were utterly void of 'Underſtanding. However, they wiſely 'and ſalutarily determined to make them, 'on Account of the rude and ignorant 'Vulgar, who make the Bulk of all Ci-'ties and Communities; that they ſeeing 'an Appearance, as it were, and Shape of 'a Deity before their Eyes, might be in-'duced thro' Fear, to put off their Rude-'neſs and Barbarity'. And *Porphyry*, in *Euſebius*, expreſsly ſays, that 'Images are the 'Books of the common People'. *Theodoret*

(*l*) *Arnob.* L. VI.

ret (*m*) on this Head affirms, that, 'It 'is the Devil who cauſes Images to be 'made, for the Uſe of the illiterate, in or-'der to pervert them to Superſtition by this 'Means'. And great Reaſon he had to talk in this manner, becauſe the Scripture ſays, that 'The Stock is a Doctrine of 'Vanities'; and 'The molten Image is 'Falſhood'. *Jer.* x. 8. 14. and becauſe God commands Men 'to caſt their Idols to 'the Moles and to the Bats'. *Iſ.* ii. 20. *i. e.* Blind Pieces of Workmanſhip, to blind Animals.

Among the Heathen, the common People, (as they are the moſt brutal) adored Images of Wood and Stone in the ſame manner as if they had been the true Deity, imagining, that they had changed their very Nature by Conſecration. But Men of better Underſtanding had more moderate Notions of them, and diſtinguiſhed between the Image and what it repreſented; ſaying, That the Image ought not to be worſhipped, but the Divinity of whom it was the Reſemblance. 'Nobody, but a meer Idiot, *ſays Celſus* in *Origen*, (*n*) be-'lieves theſe to be Gods; but only Images 'dedicated to the Gods, and we worſhip 'them

(*m*) *Theod.* Serm. 7. *de Sacrif.* Serm. 7. *ad Græc. Infidelet.* (*n*) *Orig. contr. Celſ.* L. VII. p. 387. [p. 373. *Ed Spenceri*] 285, 292.

'them in Honour of God'. And, in *Arnobius*, (*o*) the Pagan ſays to the Chriſtian, 'You deceive yourſelf, for we do not believe that Braſs, or Silver or Gold, or any other Materials, of which our Images are made are the Divinity; but we worſhip God by them, and adore the Power that dwells in them by the Virtue of Conſecration'. Every body knows that Things are almoſt on the ſame Foot in the *Romiſh* Church, except that among the Pagans, Men of Senſe were aſhamed of the Idolatry of the Populace, who confounded the Image with the Deity itſelf, and paid it the ſame Worſhip: But here we ſee the moſt celebrated Doctors ſiding with the ignorant, and teaching us, that we ought to adore with the ſame Worſhip the Image and what it repreſents. This was the Opinion of *Conſtantin*, Biſhop of *Conſtance*, at the ſecond Council of *Nice*, who cried aloud, without being oppoſed by any one; (*p*) 'As for me, *ſays he*, I pay the ſame Worſhip and Honour to the Image, that I do to the enlivening Trinity; and I would excommunicate the Man who ſhould refuſe to do as much, like *Marcian* and *Manes*'. Theſe very Words are extant in the Treatiſe wrote by *Charlemagne*,

(*o*) *Arnob.* L. VI. p. 229. *Edit. Froben. Vide Lact.* L. II. c. 2.

(*p*) *Act.* 4. near the End.

magne againſt this Synod, and agreeable to them, it was there enacted, that 'There 'are not two kinds of Adoration, but one 'only and the ſame, which is paid to the 'Image, and to what is repreſented by it'. Now a-days they are aſhamed of ſuch groſs Superſtition; and tho' they are of the ſame Sentiments as this Council, yet if any of their Defenders of Images fall into Diſcourſe with a Proteſtant, they endeavour to perſuade him that it is not the Image which they worſhip, but what it repreſents; and that if any Man does otherwiſe, the Fault lies at his Door, but ought not to be imputed to their Church. But whatever Pretext they employ to diſguiſe their Opinions, their Conduct ſhews their real Sentiments; do they ſhew any Mark of Veneration to the Sacrament of the Euchariſt which they believe to be the true God, which they do not give to Images? do they not proſtrate themſelves before them? do they not dreſs them, crown them, offer up Incenſe to them? do they not light up Tapers to them and carry them in Proceſſion? do they not place them upon Altars, and make Pilgrimages to them? do they not place their Truſt in them as Beings that had changed their Nature by their Conſecration, and acquired by it Virtues ſupernatural and divine?

The Abuſe is ſo palpable, that their own Divines are conſtrained to ſay, that 'many Chriſtians worſhip the Saints in 'the ſame Manner that they worſhip God'. Thus ſays *Ludovicus Vives*; (*q*) to which he adds, 'I can ſee no Difference between 'the Notions many People have of their 'Saints, and thoſe the *Gentiles* entertain'd 'of their Gods'. And (*r*) *Polydore Virgil* owns, that 'They were come to ſuch 'a Pitch of Folly, that this Part of De-'votion bordered nearly on Impiety'. We have therefore great Reaſon to ſay with *Lactantius*, (*ſ*) that 'Theſe fooliſh Peo-'ple do not conſider, that if their Images 'cou'd perceive and move themſelves, they 'would come and thank the Perſons who 'have thus made and adorned them. Men, 'endowed with Underſtanding, worſhip 'Things inſenſible! Rational Creatures 'ſerve thoſe who are devoid of Senſe! 'Beings derived from Heaven adore a 'Lump of Clay'!

The chief Ground upon which the Primitive Fathers raiſed their Accuſations againſt the Pagans for Idolatry was, that among the other Honours which they paid their Images, the moſt uſual was, that they ſaid their Prayers before them. And the Word

(*q*) *L. Vives in Aug. de Civ. Dei.* L. VIII. c. 27. (*r*) *P. Vir.* L. VI. c. 13. (*ſ*) *Lact.* L. II. c. 2.

Word *adore* ſignifies literally, as is well known, to offer a Prayer before any Object. Hence the Pagans of old uſed to ſay, that they came from Adoration, when they had been putting up their Prayers before an Idol. Witneſs a Paſſage in one of *Euripides*'s (*t*) Tragedies, wherein an Actor declaring that he had paid his Adoration to *Venus*, ſays, 'That he had prayed before 'her Image'. If they of the Church of *Rome* do not offer their Prayers before Images, they have Reaſon to ſay that they do not adore them; and that it is wrong to aſſociate them with the ancient Pagans. But we have before ſhewn, that they do not only pray *before* their Images, but that they addreſs their Prayers *to* them, as if *Jeſus Chriſt* was himſelf preſent in Perſon. The chief Difference, which the *Romaniſts* pretend there is between them and the Heathen in this Point of Image Worſhip is, that as for themſelves, they ſay, they pay their Worſhip to Images of God, our Saviour, the bleſſed Virgin, Angels and Saints, which are Repreſentations of true and real Exiſtences: Whereas the Pagans worſhipped Idols, *i. e.* Repreſentations of falſe Gods which the Scripture calls *Vanities*; and St *Paul* tells us, 'They are no-'thing in the World'. I will not heap 'toge-

(*t*) *Eurypid. Hyppolit.*

together the many Arguments on this Head, which may be met with in the Books of our Divines, but content myſelf with ſaying, That the Images of the Heathen were Repreſentations of true and real Beings, as well as thoſe of the Church of *Rome*. The former, as well as the latter, had ſome Images of what they believed to be the true God, and others of Men, who in their Life-time had made themſelves venerable by their great Actions. Many of thoſe Perſons whom they worſhipped as Gods, are recorded in the Hiſtory of the Old Teſtament. Their *Saturn* is *Adam*, under whom was the golden Age; by which they meant the happy State of Innocence in Paradiſe. By *Jupiter*, who expelled his Father, and married his Siſter, they mean *Cain*; who was Cauſe of great Affliction to his Father, and, without Doubt, had his Siſter to Wife. *Vulcan*, the firſt Smith, was *Tubal-Cain*, who, *Moſes* tells us, was 'an Inſtructor of every Artificer in Braſs and Iron'. All theſe Idols were framed upon true and real Models. *Ruſinus* (*x*) tells us, that many were of Opinion, that the Idol *Serapis* which was held in high Veneration by the *Egyptians*, and repreſented a Man carrying a Buſhel on his Head, was originally a Statue made in

(*x*) *Ruffin.* L. II. *Hiſt. Jul. Firmic.* c. 14.

in Honour of *Joſeph*, on Account of the Corn diſtributed by him during the Famine. The Image of this holy Man was, however afterwards perverted into a deteſtable Idol, which was demoliſhed under *Theodoſius*, *A. D.* 389.

The great Veneration which the Pagans profeſſed for their Idols, did not however hinder them from treating them very rudely upon any Diſguſt they took to them. Thus the People of *Arcadia*, when they went a Hunting, offered Sacrifices to their favourite God *Pan*, to implore his Aſſiſtance; but if they came back without any Sport, they whipped him with Onions, as *Theocritus* (*y*) tells us. And *Sabellicus* writes, that *Nero*, though he deſpiſed the reſt of the Gods, had great Regard for the Statue of the *Syrian* Goddeſs; but when he was out of Humour, he uſed to p—ſs upon it. We meet with Inſtances of this whimſical Devotion towards their Images, among People of the *Romiſh* Communion. *Bodin* * relates, that when he was at *Tholouſe*, he ſaw the Children in the Middle of the Day, and before a great Number of Spectators, draw the Images of the Saints, and the Crucifix itſelf into the River

(*y*) *Theoc. Thalyſ.* lin. 107. *Nat. Comes Mythol.* L. V. c. 6. *Sabell.* L. II. *Enn.* 7. * *Bodin. Dæmonol.* c. 8.

River, in order to oblige them to ſend Rain; upon which Account they called theſe Images, *Tire-maſſe*, *i. e.* Drag-Stocks. *Scenkius* ſays, that it is a common Practice in ſeveral Parts of *Germany* to drag the Images of St *Paul* and St *Urban* into the River, if the Weather happens to be bad on the Days of their Feſtivals. And *Auban*, (*z*) ſpeaking of *Franconia*, tells us, that on St *Urban*'s Feſtival, the Vine-dreſſers ſet out a Table which they cover with a Napkin and ſweet Herbs, and place St *Urban*'s Statue upon it; if the Day is fair, they crown it with Flowers, and ſhew it all manner of Reſpect; but if it rains, they dawb it all over with Mud. *Molanus* (*a*) tells us the ſame Story.

Beſides the Images erected by the Heathen in their Temples, they ſet up others to the *Genii* or tutelar Gods, over their Gates, on the Corners of their Houſes, in their Highways, on their Bridges, and indeed almoſt every where. So that as *Prudentius* ſays,

Non propriâ vacat Angulus ullus ab Umbrâ,

'No Corner wants its tutelary God'.

The

(*z*) *Jo. Bohem. Auban de moribus gentium*, L. III. c. 15.
(*a*) *Molan. de Hiſt. Sanct. Imag.* L. II. c, 45.

The ſame Thing is practiſed in the *Romiſh* Church. The God of the Place has his Nitch over the Gates of the City, at the Corner of the principal Houſes, in the Croſs Way, (*b*) and over the Bridges. *Molanus* (*c*) owns, that this is done in Imitation of the Heathen. 'It is, *ſays he*, 'a good Cuſtom to place Crucifixes, or the 'Images of Saints in publick Places, ac-'cording to the Decree of the ſecond Coun-'cil of *Nice*. If the Heathen, as St *Cle-'ment* tells us, ſet up Statues of *Mercury* 'in the great Roads, it much more becomes 'us to erect the Images of our Saints in 'all publick Places, that we may implore 'their Aſſiſtance in Time of Need'.

(*b*) *Molan.* L. III. c. 19. (*c*) *Midd.* Let. p. 45---49.



CHAP.

CHAP. XI.

Of Prayers, the Agnus Dei, *Funerals, Bells, Purgatory.*

OUR Saviour, in the Sixth of St *Matthew*, blames a Cuſtom practiſed by the Pagans in their Prayers, and forbids his Diſciples to imitate them; 'When ye pray, 'ſays *he*, uſe not vain Repetitions as the 'Heathen do; who think they ſhall be 'heard through their much ſpeaking'. We need go no further than the *Roman* Ritual, the Canonical Hours, called our Ladies, the Roſary, and ſuch like Forms of Prayer, to know what theſe vain Repetitions are. For in theſe they repeat a hundred times together, *Kyre eleiſon*; *Chriſte eleiſon*; *Ora pro nobis*; *Domine exaudi nos*'. Juſt like the Prieſts of *Baal*, 1 *Kings*, xviii. 26. who 'cried from Morning till Noon, 'O *Baal* hear us'. They are ſo well perſuaded that much ſpeaking, and theſe Repetitions, give Weight to their Prayers, that they ſay them by Tale to an exact Number, which they think neceſſary to com-

compleat the Payment; allotting to God ſo many *Pater's* and *Credo's*, and to the Virgin ſo many *Ave Maria's*; 'As if 'they wou'd force Heaven with this 'Troop of Words'; as *Tertullian* (*a*) ſays of the Heathen: Who alſo ſaid their Prayers by Tale; and as the Papiſts do now, made uſe of Beads in doing it. Of theſe you may ſee a Figure in *Du Choul*, (*b*) taken from an antient Medal; it is a String of Beads like the modern ones.

Pentheus, as *Ovid* (*c*) tells us, ſeeing a Mob of Men and Women join a Company of Bacchanalians, upon hearing their Drums and Cries, as if they had been ſeiz'd with the ſame Fury, cou'd not help crying out;

'What Madneſs *Thebans* has your Souls
'poſſeſſed?
'Can hollow Timbrels, can a drunken
'Shout,
'And the lewd Clamours of a beaſtly
'Rout,
'Thus turn you frantick?

Now wou'd not this Man have ſaid the ſame Thing to the Devotees of the *Romiſh* Church? For they when they hear the Bell that goes before the Hoſt, or the Sig-

(*a*) *Agmine Verborum Deum adeundum putant. Tert de Orat.* (*b*) *Du Choul.* p. 255. (*c*) *Metam.* L. III. 531.

nal made at Noon, or Veſpers by the *Ave-Mary* Bell, ſtop ſhort, as if they were Planet-ſtruck in the Middle of the Street, fall down upon their Knees, beat their Breaſts, croſs themſelves, and fall a muttering.

Plutarch, in the Life of *Romulus*, informs us, that the *Roman* Children, eſpecially thoſe of Condition, wear little Gew-gaws about their Necks, made in the Shape of a Heart, called *Bullæ*, imagining them to be Preſervatives againſt Witchcraft and Blights. To theſe the *Agnus Dei*, as they call it, ſucceeded in the *Romiſh* Church, it is compoſed of white Wax, Balſam, and Chriſm. Theſe are hung round Childrens Necks for the ſame Purpoſes; for they think that theſe ſmall Trinkets have the Virtue of preſerving thoſe who wear them from all Misfortunes, and procuring them all Happineſs. The Properties of this noble Antidote are ſet forth in ſome Verſes which Pope *Urban* V. ſent along with one of them to the Emperor of the *Greeks*. The Poetry is ſo extraordinary, that it is worth tranſcribing.

Balſamus & munda Cera cum Chriſmatis Unda
Conficiunt Agnum, Quod Munus do tibi magnum;
Fulgura deſurſum Depellit; omne malignum
Peccatum

Peccatum frangit, Ut Chriſti Sanguis,
(& angit;
Pregnans ſervatur, Simul & Partus
(liberatur;
Dona defert dignis, Virtutem deſtruit
(Ignis;
Portatus munde De Fluctibus eripit
(Undæ.

i. e. 'The grand Preſent which I ſend 'you is an *Agnus Dei*, made of white 'Wax, Balſam and Chriſm: It has the 'Power of turning aſide Lightning: It 'mortifies deadly Sin as efficaciouſly as the 'Blood of Chriſt: The pregnant Woman 'and her Fruit are preſerved by it: It con-'fers Grace on the worthy, and extinguiſhes 'the Violence of Fire: It ſaves thoſe who 'wear it pure from all Danger from Wa-'ter'. Cardinal *Baronius* (*d*) owns this Conformity in theſe Words: 'Children, when 'they are chriſt'ned, wear an *Agnus Dei* 'round their Necks; a Piece of Devotion 'derived from a Superſtition of the Hea-'then, who hung the *Bulla* round the Necks 'of their Children, as a Preſervative againſt 'Enchantments. And as theſe were made 'in the Shape of a Heart, to inform them, 'that in order to be Men, it was requiſite 'that they ſhould have Courage, ſo Chri-

(*d*) *Baron. Ann. Eccleſ. A. D.* 58.

'ſtians wear the Figure of a Lamb, that 'they may learn to be like it in Mildneſs 'and Humility'.

The Funeral Ceremonies performed by Pagans and Romaniſts are much alike. In the *Romiſh* Church, tho' the Corps is buried in broad Daylight, they never carry it to the Grave without Tapers burning. This is an Imitation of the Pagan Cuſtom, as *Polydore Virgil* (*e*) owns. 'The bet-'ter to ſet off the funeral Solemnity, *ſays 'he*, eſpecially when Kings, or other great 'Men, were dead; the People went before 'the Bier with lighted Torches', as *Virgil* tells us was done at the Obſequies of *Pallas*.

—Lucet Via longo
Ordine Flammarum.—

—'The Road diſplays
'Of beaming Tapers a continu'd Blaze'

'And hence undoubtedly it comes, that 'the ſame Cuſtom is obſerved by us at all 'Funerals'. And indeed the very Word *Funus*, in *Latin*, comes from *Funale*, the Torch made uſe of on thoſe Occaſions; as *Servius* remarks on the 6th Book of the *Æneid*.

In

(*e*) *Pol. Virg.* L. VI. c. x.

In the *Romiſh* Church it is cuſtomary to place a Veſſel of holy Water at the Houſe Door, where any one is dead, wherewith all who go in and out, and paſs thro' the Street are ſprinkled, as is likewiſe the Coffin of the deceaſed. The Heathen did the ſame; 'All, ſays *Pollux*, who enter 'the Houſe of Mourning, purifying themſelves when they come out, by ſprinkling themſelves with Water, which is 'ſet there on Purpoſe in an earthen Veſſel'. And *Virgil* deſcribing the funeral Rites of *Miſenus* in the 6th *Æneid*, tells us, that *Corinæus* having put the Bones into an Urn, diſmiſſed the Company by ſprinkling them thrice with an Olive Branch dipped in Water.

Idem ter Socios pura circumtulit Unda
Spargens Rore levi & Ramo felicis Olivæ.

'Then from the Vaſe the Olive Branch
'he drew,
'And ſprinkl'd thrice the Crowd with
'purifying Dew.

Ovid alludes to the ſame Cuſtom, when he ſpeaks of the Return of *Juno* to Heaven, on her Return from the Shades, and ſays, that *Iris*, before ſhe entered, ſprinkled her

her with Water to cleanſe her from the Taint of infernal Regions.

Læta redit Juno, quam Cœlum intrare parantem
Roratis luſtravit Aquis Thaumantias Iris. Metam. L. IV.

‘ ——The Goddeſs upwards flies,
‘ And joyful re-aſcends her native Skies;
‘ Nor enter'd there till *Iris* round her threw
‘ Ambroſial Sweets, and cleans'd with heav'nly Dew!

The *Romans* employ'd certain Perſons called *Deſignatores*, cloth'd in Black, to invite People to Funerals, and to carry the Bier. Perſons in the ſame Dreſs are at preſent made uſe of for the ſame Purpoſes, and perform the ſame Office. ‘ The *Romans*, ſays *Marolles*, (*f*) employed in ‘ their Ceremonies Lictors dreſſed in Black, ‘ who held the ſame Place that our ‘ Mourners do at preſent'.

When any one of the *Romiſh* Communion dies, eſpecially if it be ſome rich Perſon who has left the Church a good Legacy, you immediately hear the Bells of the Pariſh toll, ‘ whoſe Sound is powerful in ‘ fright-

(*f*) p. 313.

'frighting and putting to Flight the 'Powers of the Air'; as it is expreſſed in the Form of Prayer (*g*) uſed by the Biſhop at the Conſecration of a Bell. The ſame Thing was practiſed by the Heathen, as we learn from the Scholiaſt upon *Theocritus*, (*h*) who tells us it was commonly believed, 'that the Sound of Bells was 'efficacious in diſperſing Dæmons, and 'driving away Spectres'. The ſame Ceremony obtained among the *Lacedemonians*, who, when their King was dead, inſtead of Bells, beat upon their Kettles and Pots.

The Church of *Rome* offers up Prayers for the Dead. The Pagans did the ſame, Witneſs theſe Words of *Ovid*, cited by *Marolles* (*i*).

Oſſa quieta precor tutâ requieſcant in Urnâ.

'And may your Bones reſt quiet in 'their Urn'.

We have before obſerved, that the Service now performed for the Dead, either annually, or at ſome ſet Times, is done in Imitation of the Pagans, as *Marolles* (*k*) acknow-

(*g*) *Ritual. c. Bened.* (*h*) *Theocr. Pharmac.*
(*i*) *Mem.* p. 212. (*k*) *Ib.*

acknowledges. The Heathen, *ſays he*, 'performed Anniverſaries and Obits, 'which they called ſacred, as *Virgil* in-'forms us'. And it is no Wonder that the Ceremonies performed by both for the Dead are alike, ſince their Opinion of the State of Souls departed are the ſame. For *Plato* (*l*) did not only lay the entire Foundation of Purgatory, but he likewiſe carried the Superſtructure to the ſame Pitch that it now ſtands. He (*m*) divides the Souls of the Dead into three Bands. The Firſt are thoſe who have lived well, and theſe are received into the *Elyſian* Fields, to celeſtial and pure Abodes. The next are wicked Men abandon'd to Vice beyond Recovery. But beſide theſe, there is a third Set, neither quite reprobate, and yet guilty of ſome venial Sins. Theſe he ſentences to a *purging* Fire, wherein they are to remain in Puniſhment, ſome for a longer, ſome for a ſhorter Space, till their Purgation is compleat. For theſe laſt the Pagans offered Prayers and Sacrifices, as is done at preſent, to obtain Remittance of their Pains, and a ſpeedy Diſmiſſion from them. And as the Legends furniſh many Inſtances of Souls coming from Purgatory to implore Aſſiſtance, and to complain

(*l*) *Plato in Gorg. it. de An. in Phaedone.* (*m*) *Praep. Evan.* L. II. c. *ult.*

plain of their Tortures; ſo *Virgil* tells us *Æneid* VI.

That *Palinurus* came to *Æneas* to beg Delivery from his Pains, and that the *Sybil* promis'd Peace to his *Manes*; and that the due Services ſhould be performed for his *Requiem*. Any one who has a Mind to ſee a Deſcription of Purgatory, need only read the Sixth *Æneid*, and he will ſoon be convinced that Pope *Gregory* I. has from hence copied moſt of what he ſays of it in his Dialogues. He there ſpeaks of ſome Souls that are *purged* in the Fire, ſome in Water, and others in the Wind. All which is borrowed from *Virgil*, who ſays, that the Souls which have contracted any Impurities from their Commerce with the Body, muſt be purged after Death, before they are received into the Abodes of the Bleſſed.

Ergo exercentur Pœnis, veterumque Malorum
Supplicia expendunt, aliæ panduntur inanes
Suſpenſæ ad Ventos; aliis ſub Gurgite vaſto
Infectum eluitur Scelus, aut exuritur Igni.
Quiſque ſuos patimur Manes.—

Virg. *Æn.* L. VI.

‘ For this are various Penances enjoin'd;
‘ And ſome are hung to bleach upon the Wind;
‘ Some plung'd in Waters, others purg'd in Fires,
‘ Till all the Dregs are drain'd, and all the Ruſt expires:
‘ All have their *Manes*, and thoſe *Manes*
‘ bear: *Dryden.*



CHAP.

CHAP. XII.

The Concluſion, with an Anſwer to the Arguments of the Romaniſts.

THAT there is an entire Conformity between the Pagan and the Romiſh Religion fully appears from the Particulars contained in the foregoing Sheets, to which, if need were, more Inſtances might ſtill be added. And as theſe Ceremonies are derived from ſo impure a Source, is it not amazing that the Church of *Rome* labours ſo violently to bow down the Necks of all Chriſtians under the Yoke of them? That ſhe repreſents all who reject them as profane Perſons, and Enemies to God and true Piety? and has raiſed ſo many Troubles in the World for the Defence of ſuch Abominations? The greateſt Monarchs, upon Occaſion, can diſpenſe with ſome Points of the Ceremonial; and theſe People themſelves, who are very well verſed

in this Buſineſs, and make a good Penny of this Merchandize, can with great Liberality part with them *gratis*, when it is for their Intereſt, and the Maſter of the Ceremonies thinks proper. Whence comes it then that they pertinaciouſly adhere to the forementioned Practices, which Heathens have imported into our Religion? And why do they chuſe rather to ſee *Europe* torn to Pieces by Diviſions on this Account, than to make the ſmalleſt Conceſſion? The Cauſe is plain. That Intereſt which cauſes Men to give up Punctilio's in Civil Affairs, obliges them to ſtand up ſtiffly for them in Matters of Religion. What is moſt aſtoniſhing, is to ſee People no way concerned for them in Point of Intereſt, blindly holding thoſe Things in Veneration, which they ought to deteſt. With what Face can it be affirmed, that theſe Impurities are of divine Inſtitution, and that the holy Ghoſt is the Author of them? or ſay, that 'if *Plato* 'forbad Men to ſpeak againſt the Laws of 'the *Cretans* or *Lacedemonians*, it is meet 'that much greater Reſpect ſhould be 'ſhewed to Ceremonies which we aſſuredly 'know proceed from the Spirit of God, 'which preſides over his Church, which 'animates it, which preſerves it, and prevents

'vents it from falling into an Error', as Cardinal *Hoſius* (*a*) expreſſes himſelf?

But in the Name of Truth, is it the Spirit of God, or the Spirit of the World, that has eſtabliſhed in the Church the Authority of one Sovereign *Pontiff*, his Grandeur and worldly Pomp, his *Tiara*, his Purple, his Gold and his Jewels? Whence come the ſeveral Orders of Monks, their Vows, Auſterities, Celibacy, and their Abſtinence from certain Meats? Whence the Conſecration of holy Water, Oil, Wax, Aſhes, Salt, Spittle, Candles, and Incenſe? Whence come the Dedication of Churches, the Conſecration of Altars, the Sanctity of Napkins, Veils, and Veſſels of Gold and Silver? Whence the Canonization of dead Men, and the Practice of invoking them, and adoring their Bones and Images? Whence their Obſervation of Feſtivals, the *Agnus Dei*, Beads, baptizing of Bells, and their Efficacy in driving away evil Spirits? Whence their long and pompous Proceſſions, their Muſick, and that vaſt Diverſity of Habits whoſe Colour and Shape are, as they ſay, replete with Myſteries? This vaſt *Apparatus*, which quite ſurfeits Religion, has it any Foundation in the Word of God, or is it not abſolutely of human Invention? Do theſe Ornaments ſuit the chaſte Spouſe

(*a*) *Hoſius*, L. IV. *de Tradit.*

Spouſe of Chriſt, whoſe Character it is to be *all glorious* (*b*) *within*, or rather the *Great Whore* decked out with the Trinkets of *Babylon*, and deſcribed in the Revelations, (*c*) as *arrayed in Purple, and decked with Gold and precious* Stones and Pearls? St *Jerom*, ſpeaking of Ceremonies, compares the Jews of old to Perſons who eat the Fleſh, Chriſtians to thoſe who ſucked the Marrow, and the modern Jews to Dogs which gnaw the Bones, who amuſe themſelves with Shadows, when we have the Subſtance in *Jeſus Chriſt*. But to what would he have likened theſe People, who ſo cloſely adhere to the Inventions of Pagans, unleſs it were to Crows who live upon Carrion?

When we reflect upon the Simplicity of Worſhip practiced by the Primitive Chriſtians, and compare it with the Confuſion and monſtrous Jumble of Ceremonies united to it ſince, is there not Reaſon to ſay with *Iſaiah*, (*d*) 'How is the faithful City become an Harlot—thy Silver 'is become Droſs, thy Wine mix'd with 'Water'. In the Apoſtles Days their whole Service conſiſted of the pure Diſpenſation of the Goſpel; in Prayers offered up to God alone for the Advancement of the King-

(*b*) Pſalm xlv. (*c*) *Rev.* xvii. (*d*) *Iſ.* i.

Kingdom of *Jeſus Chriſt*; (*e*) and 'for 'Kings and all that are in Authority, that 'the Faithful might lead a quiet and peace-'able Life in all Godlineſs and Honeſty', in ſinging Pſalms, and Hymns, and ſpiritual Songs, in the Adminiſtration of the two Sacraments of Baptiſm and the Lord's Supper; the Firſt of which they celebrated with pure Water in the Name of the Father, Son, and Holy Ghoſt; the other with Bread and Wine, in Remembrance of the Death of our Lord. Their ſolemn Aſſemblies were held on Sundays in Commemoration of the Death of *Jeſus Chriſt*, whereat the Faithful, after hearing the Word of God read and explained, gave Alms for the Relief of the Poor, according to their reſpective Abilities. 1 *Cor.* xvi. 2.

The three Firſt ſucceeding Ages preſerved the ſame Simplicity, as appears by theſe Words of *Juſtin Martyr*, (*f*) who lived 150 Years after our Saviour. 'Upon 'the Day called *Sunday*, *ſays he*, all that 'live either in City or Country, meet toge-'ther at the ſame Place, where the 'Writings of the Apoſtles and Prophets 'are read as much as time will give leave; 'when the Reader has done, the Biſhop 'makes a Sermon, wherein he inſtructs the 'People, and animates them to the Prac-'tice of the good Precepts they have 'heard.

(*e*) 1 *Tim.* 2 (*f*) *Juſt. Mart. Apol.* i. c. 87.

'heard. At the Concluſion of this Diſ-
'courſe, we all riſe up together and pray:
'And Prayers being over, as I now ſaid,
'there is Bread, and Wine, and Water
'offered, and the Biſhop, as before, ſends
'up Prayers and Thankſgivings with all
'the Fervency he is able, and the People
'conclude all with the joyful Acclamation
'of *Amen*. Then the conſecrated Ele-
'ments are diſtributed to, and partaken
'of by all that are preſent, and ſent to the
'abſent by the Hands of the Deacons.
'But the Wealthy and the Willing, for
'every one is at Liberty, contribute as
'they think fitting; and this Collection is
'depoſited with the Biſhop, and out of this
'he relieves the Orphan and the Widow,
'and ſuch as are reduced to Want by Sick-
'neſs, or any other Cauſe; and ſuch as are
'in Bonds, and Strangers that come from
'far'.

Theſe were all the Ceremonies uſed by the Primitive Chriſtians, unleſs we add the ſinging of Pſalms, which they likewiſe practiſed, as we gather from ſome Paſſages of *Tertullian*: Particularly, what he ſays of ſome Women who came to theſe Aſſemblies only to be ſeen. 'What Puniſh-
'ment, *ſays he*, (*g*) do they deſerve,
'who keep their Heads uncovered, during
the

(*g*) *Tertull. de Veland. Virg. in fin.*

'the ſinging of Pſalms, and at the men-
'tion of the venerable Name of God'? So long therefore the Church preſerved that Simplicity of evangelical Worſhip of which St *Auguſtin* (*h*) ſays, 'That *Jeſus Chriſt* 'has ſubjected his Diſciples to an eaſy 'Yoke and a light Burden, and cemented 'his new Converts together by Sacra-'ments, few in Number, eaſy to be ob-'ſerved, and excellent in their Significa-'tion'.

But as the *Iſraelites* in the Deſert ſoon nauſeated *Manna*, becauſe it ſeemed to their depraved Taſte, a Food of too much Sameneſs and Simplicity, and longed for the Fleſh and Onions of *Egypt*; ſo it has with great Wiſdom been diſcovered, that the Goſpel had eſtabliſhed a Religion too plain and ſimple; and it has been thought proper to dreſs it out with the Ornaments of Tradition, and Ceremonies of human Invention. The Men who have ſtiled themſelves Vicars of *Jeſus Chriſt*, and Succeſſors of St *Peter*, have conceited themſelves wiſer than either of their Maſters: Theſe Sons of *Adam*, blinded with the Vanity of their Father, have thought themſelves wiſer than God; and the Ignorance of Men has had the Preſumption to ſet itſelf higher than even divine Wiſdom.

(*h*) *Auguſt. ad Jan. Ep.* 118.

This fooliſh Conceitedneſs (for all human Wiſdom is no better than Folly before God) has, by Degrees, introduced many Superſtitions into the Church of *Chriſt*, and opened a Door to ſuch Abuſes as have quite alienated the Adminiſtration of the holy Myſteries from their firſt Inſtitution; ſo that before the Reformation, they had reduced Chriſtianity to ſuch a State, that there was nothing leſs than Chriſtian in it. For it may be truly affirmed, without Exaggeration, that all the Ceremonies of the Jews, all the Superſtitions of the *Babylonians*, *Egyptians*, *Grecians* and *Romans* together, were Simplicity itſelf, if compared with the Multitude and Confuſion of the other.

And yet alas! it is this outward Shew that charms the wretched Vulgar. They ſwallow down with Pleaſure the Poiſon of heatheniſh Superſtitions, becauſe they are preſented to them in a golden Cup, inſcribed with the venerable Name of *Chriſtian*. A Religion, thus tricked out, appears beautiful in the Eyes of Children, who imbibe it with their Milk, and to carnal Men who judge of Things by their Senſes only. But the worſt is, that thoſe who have Underſtandings raiſed above the common Pitch, and know that theſe Ceremonies are derived from Paganiſm, inſtead

ſtead of uſing theſe Informations to free People from Error, abuſe them by ſtill keeping Men in Darkneſs, and endeavouring to make it paſs for Light. The Abbot *Marolles* (*i*) ſays, that 'Theſe Things 'are not at all the worſe for having been 'practiſed by the Heathen, for God 'ſanctifies, when he thinks proper, Things 'in themſelves indifferent, eſpecially when 'they are made a pious Uſe of'. And *Baronius* (*k*) ſays, 'That in this Point 'the Chriſtian Church has imitated the 'Jewiſh, who, by God's expreſs Command, 'made of the Gold and Silver of the *Egyp-* '*tians*, ſacred Veſſels to be uſed in his 'Service. In this Manner do theſe Men (*l*) 'call Evil, Good, and put Darkneſs for 'Light. But it is an eaſy Matter to ſhew 'that (*m*) they are become vain in their 'Imaginations, and profeſſing themſelves 'to be wiſe, they are nothing leſs'. For do they not know that God has no where given Men Authority to eſtabliſh the Form of his Service, in ſuch manner as they themſelves ſhall judge proper? He is the ſole Lawgiver who is able to ſave or to deſtroy, and he gave Teſtimony from Heaven to his Son alone, that him we ought to hear. Are they ignorant that this true

(*i*) *Mem. de Mar.* p. 212. (*k*) *Ann. Ec. A. D.* 44.
(*l*) *Iſ.* v. 20. (*m*) *Rom.* i. 21.

Head of the Church, when he declared the Rites introduced by the Jewiſh Doctors into their Religion null and void, contented himſelf with ſaying, (*n*) 'That in vain 'did they worſhip him, teaching for Doc-'trines the Commandments of Men'. Do they not know that his Apoſtle rejects for the very ſame Reaſon all the Ceremonies which ſome Teachers had a Mind to introduce into the Chriſtian Church; however ſpecious they were, or however great a Shew of Sanctity they had. 'If ye be 'dead with Chriſt from the Rudiments of 'the World, *ſays he*, (*o*) why as tho' 'living in the World are ye ſubject to 'Ordinances; touch not, taſte not, handle 'not; which all are to periſh with the 'uſing; after the Commandments and 'Doctrines of Men'. This Argument alone is ſo ſtrong, and God in his Word declares his Diſpleaſure ſo expreſſly againſt thoſe raſh Men who preſume to inſtitute any Novelty into Religion, that the Scripture Phraſe for expreſſing God's Deteſtation of any thing, is no more than to tell us, *He has not required it.* The Prophet *Jeremiah*, (*p*) for Inſtance, to ſhew God's Abhorrence of human Sacrifices to Idols, barely ſays, 'They have built the high 'Places

(*n*) *Mat.* xv. 9. (*o*) *Col.* ii. 20. (*p*) *Jer.* vi. 31.

'Places of *Tophet*, which is in the Valley 'of the Son of *Hinnom*, to burn their 'Sons and their Daughters in the Fire 'which I commanded them not, neither 'came it into my Heart'. For this Reaſon the Anger of God was kindled againſt *Nadab* and *Abihu* the Sons of *Aaron*, for offering, tho' legal Prieſts, ſtrange Fire to the Lord, as *Moſes* (*q*) tells us, 'which 'he had commanded not'. In order to know therefore, whether theſe Ceremonies, to which they are deſirous of ſubjecting all Chriſtians, ought to be received or not; We have nothing more to do than to ſee whether God has commanded them; and if he has, no one will deny a moſt reſpectful Submiſſion to them. But if they are only the Imaginations of Men, as we aſſert, nay more of profane Unbelievers, of miſerable Pagans, who were without Communion with God, and had no Share in his Covenant, who lived and died without Hope, and without God in the World, they ought to be rejected, according to the expreſs Direction of Heaven. (*r*) 'What 'Thing ſoever I command you obſerve to 'do it: Thou ſhalt not add thereto, nor 'diminiſh from it'.

It

(*q*) *Levit.* x. 1. (*r*) *Deut.* xii. 32.

It will, I ſuppoſe, be ſaid; 'We have 'ſanctified this falſe Service by con-'ſecrating it to the true God; whereas it 'was before applied ſolely to the Honour 'of Idols'. But who gave you Authority to make this Alteration? Who informed you that God wou'd approve of it, and take Pleaſure in ſeeing the Spoils of Demons in his Temple, and upon his Altar? The Foundations you have gone upon in theſe important Affairs are weak. It is great Preſumption for miſerable Sinners to take upon them to ſanctify at Pleaſure utter Abominations, and to apply them to quite oppoſite Uſes from thoſe which they were invented for by Satan. Were they in their own Nature indifferent; *i. e.* neither good nor bad, they are become impure by the ill Uſe that has been made of them. This Maxim we collect from St *Paul*, in the Caſe of Sacrifices offered to Idols, and his forbidding the *Corinthians* to eat of them for this Reaſon; that however innocent they were in their own Nature, they had been polluted by Idolatry, having been ſacrificed to Devils. Who doubts that the Fleſh of theſe Animals (*f*) *was good, being a Creature of God*, but the bad Uſe that had been made of it polluted it, ſo that the Apoſtle ſays, that to eat

(*f*) 1 *Cor.* i. 14. 1 *Tim.* iv. 4.

eat of it *was to have Fellowſhip with Devils.* (*t*) Ought not we to ſay the ſame of all Pagan Ceremonies, which having been polluted by their idolatrous Uſe, the Practice of them is having Fellowſhip with Devils. The Apoſtle's Exhortation ought to be extended to all of them. (*u*) 'Come 'out from among them, and be ye ſepa-'rate, ſaith the Lord, and touch not 'the unclean Thing, and I will receive 'you'.

But this is not all that we are to conſider in this Affair. Many of theſe Ceremonies are profane and wicked, condemned by the

(*t*) Our Author here ſeems either to carry this Argument too far, or at leaſt not to explain it with ſufficient Clearneſs. The Caſe was this, one Part of the Heathen Sacrifice was conſumed upon the Altar of the Idol: A Second was dreſſed and eaten by the Sacrificer: And a Third belonged to the Prieſts, and was often ſold in the Shambles. To partake of the Second Share, or to eat *of the Feaſt upon the Sacrifice* St *Paul* abſolutely forbids, for it was one Part of the Act of religious Worſhip paid to the Idol, it was ſitting down as Gueſts at his Table in Token that they were in Fellowſhip and Communion with him. This therefore was incompatible with receiving the Sacrament, which is the *Communion of the Body and Blood of Chriſt, and we cannot be Partakers of the Lord's Table, and the Table of Devils.* But as to the Third Share, the Apoſtle leaves People at Liberty, either to eat of it, or to forbear, except that by eating, their weak Brethren ſhould be offended; and in this Caſe he orders them to abſtain; not on Account of the Meats being unclean by being offered to Idols, but for fear of offending the weak Brother's Conſcience.

(*u*) 2 *Cor.* vi. 17.

the Word of God, and expreſſly rejected from his Service. Such are, to ſet up a mortal Man in the Temple of God, and to worſhip him as if he was God; to make Images of the Deity, and Likeneſſes of Things that are in Heaven and Earth, &c. to fall proſtrate before them, and to erve them; to invoke dead Men, and Chimeras that never had a Being; to pray to them, to ſwear by their Names, to build them Temples and Altars, to offer them Incenſe, and to ſacrifice the only Son of God to their Honour; to worſhip Bread, Wood, and Relicks. Can this be called ſanctifying Things, or (*x*) *bringing the clean, out of the unclean?* If the Pope has Power (*y*) to cauſe that which is Sin to be no Sin, and to change the moſt enormous Crimes into Virtues, as his Flatterers pretend, he may by the ſame Power cauſe theſe Idolatries to be holy Ceremonies. Were it in the Power of Man to ſanctify (as they call it) any of them, there are doubtleſs no Ceremonies that can better lay claim to this Privilege, than thoſe of the Law of *Moſes*: For theſe were inſtituted by God, who authoriſed the Eſtabliſhment of them by many extraordinary Miracles: Nevertheleſs he has ordained that none of theſe ſhall have Place under the new Covenant.

(*x*) *Job* xiv. 4. (*y*) *Bellarm. cont. Barcl.*

nant. (*z*) St *Paul* declares to thoſe who had a Mind to retain Circumciſion under the Goſpel, that if they did, (*a*) 'Chriſt 'would profit them nothing'. He condemns the *Galatians* for obſerving the Jewiſh Feſtivals; and at the Council of *Jeruſalem*, held upon this very Point, St *Peter* ſays, (*b*) 'That to put this 'intolerable Yoke on the Necks of the 'Diſciples was tempting God'. And St *Paul* exhorts the Faithful, 'to ſtand faſt 'in the Liberty wherewith Chriſt had 'made them free; and not to be entangled 'again with the Yoke of Bondage'. Can it then upon the whole be ſuppoſed that Chriſt has delivered us from the Yoke of *Moſes*, in order to ſubject us to that of *Numa*, or perhaps of that evil Spirit who was that Prince's Director.

We have great Reaſon to adore the Mercy of God, who did not abandon his Church, and expoſe it to Corruption without Remedy, nor ſuffer the Tares of his Enemy to choke the Wheat; but has, in Favour to his Elect, reduced Things to their original Purity. He has raiſed up faithful Servants who have rent the Veil of theſe vain and impious Ceremonies; and declared to the World that this empty and

(*z*) *Gal.* v. 2. (*a*) *Gal.* iv. 10. (*b*) *Act.* xv. *Gal.* v. 1.

ſhowy Worſhip is not the Service that is acceptable to him; but that he is only pleaſed with the Adoration of an enlightned Mind, and a pure Conſcience. We have not among us any rich Altars, ſumptuous Images, or triumphant Proceſſions: It may be objected to us, (and indeed often is, as it was to the primitive Chriſtians) that our Religion is too *plain*: 'That We 'have neither Temples, Altars, Sacrifices, 'Images nor Incenſe', and we ſhall take no Offence at this Reproach. We ſhall only anſwer with the Faithful of Old; 'What (*c*) Reſemblance ſhall we make 'of God? If we judge aright, Man himſelf is made in his Image. What Temple ſhall we build for him? The 'whole World is the Work of his Hands 'and cannot contain him. Man, who is 'his Creature, loves to range at large; and 'ſhall we pretend to confine within a 'ſmall Chapel the Immenſity of his glorious Majeſty? It is much more fitting to 'hallow him in our Minds, and the moſt 'inward Parts of the Heart. Shall we 'offer to him Sacrifices and Burnt-Offerings, and reſtore back to him the Creatures which he has beſtowed on us for 'our Uſe and Benefit? The Sacrifice that 'is acceptable to him, is a devout Soul, 'a pure

(*c*) *Min. Fel. Octav.* c. 32.

'a pure Mind, and a ſincere Conſcience. 'He who lives innocently, ſacrifices to the 'Lord; he who does Juſtice, makes a grate-'ful Libation to him; he who abſtains 'from Fraud, makes an Attonement ac-'cepted by him; he who delivers his 'Neighbour out of Danger or Diſtreſs, 'offers him a Sacrifice more pleaſing than 'the Fat of Lambs. Theſe are our Ob-'lations, and ſacred Ceremonies. The 'beſt Liver is with us accounted the moſt 'religious Man'. We ſay with *Origen*, (*d*) in his Anſwer to *Celſus*, who derided the Simplicity of the Chriſtian Worſhip, as having then neither Temples, Altars, nor Images, 'That our Altar is the Mind and 'Underſtanding of every true Believer, 'from which the Odour of a ſweet ſmel-'ling Savour is truly and rationally of-'fered up to God; even devout Suppli-'cations from a pure Conſcience: Our 'Images are the Virtues of Juſtice, Tem-'perance, &c. formed in our Souls, after 'the Likeneſs of his only begotten Son: 'Our Bodies are the Temples of God, and 'the Spirit of God dwelleth in us'. In theſe holy Diſpoſitions of Soul conſiſts that true Devotion which is acceptable to God; whereas the Worſhip of the Pagan, the Phariſee, and the falſe Chriſtian ſtops

d) *Orig. contra Celſ.* L. VIII. p. 389, 390. *Ed. Spenc.*

in mere Externals; and if you ſtrip it of theſe empty Amuſements, is utterly devoid of all Religion. Thus the Declaimer in *Seneca* of old gives us this Account of *Phidias*; that when the *Elians* had cut off his Hands after he had made them the Image of *Jupiter Olympius*, he complained, that before he could make Gods, but now he was deprived of his Hands, he could not do ſo much as even worſhip them. As if Worſhip conſiſted in the liſting up of the Hands toward an Image! Indeed ſuch Gods deſerved no better than ſuch Worſhip, and ſuch Worſhippers: But the true God requires the Affections of the Heart, and the pious Diſpoſitions of a regenerate Soul.

But what then? It will be replied; Muſt we have no Ceremonies at all in Religion? To baniſh them entirely, is it not to make the Church on Earth like the Church in Heaven, wherein there is nothing of Symbol, but every Thing is Truth and Reality. To which I anſwer, that none are neceſſary to be retained, but thoſe for which we have either Example or Precept in the Goſpel. And conformably to this, We aſſemble ourſelves together in the ſame Place to hear the Word, and to worſhip him together: We fall on our Knees, and liſt up our Hands

and

and our Eyes to Heaven, when we ſay our Prayers: We ſing aloud the Praiſes of our Creator and Redeemer: And laſtly, we celebrate the holy Ceremonies of Baptiſm and the Lord's Supper. But when we meet together, it is not to affix any Devotion or peculiar Holineſs to the Buildings called Churches, as if our Prayers were more acceptable to God, when offered in one Place than in another; and we erect theſe Buildings, ſet apart for holy Aſſemblies in any Part of the World indifferently, knowing that the Earth is the Lord's, (*e*) 'and that he has given his Son the 'Heathen for his Inheritance, and the ut-'termoſt Parts of the Earth for his Poſ-'ſeſſion'. When we kneel before him, and lift up our Eyes to Heaven, it is not with a Deſign of terminating our Devotion upon any Object; but to pay to God the Homage of our Bodies, as well as of our Souls. When we ſing aloud his Praiſes, we do it that our Mouths, and all that is within us, may laud his holy Name; and that our Souls may by this bodily Exerciſe be excited to a true and perfect Devotion. And as to the holy Sacraments, they are ſacred Symbols inſtituted by his Son himſelf, (few in Number, and plain in their Nature) for Memorials of his Grace and

(*e*) *Pſ.* ii.

and our Redemption; the Pledges of his Love, and the certain Earneſts of his heavenly Inheritance, to which his Truth plainly and without Obſcurity directs us. So that this ſmall Number of Ceremonies does not hinder the Chriſtian Religion from being in reality, (if compared with that of the *Pagans*, *Samaritans*, or *Jews*) a Religion entirely ſpiritual and heavenly, as the ſovereign Teacher of it himſelf deſcribes it.

Let us guard moſt carefully this ſacred *Depoſitum* of ſound Doctrine; let us adhere ſtrictly to this Purity and Simplicity which our Lord has preſcribed in his Word; being firmly perſuaded that he is infinitely wiſer than us, and that the Perfection, and Excellency of true Religion, conſiſts in doing his Will, and not our own, and in ſerving him with the Affection of a pure Heart, and not with the Pomp of many Ceremonies.

APPENDIX.

BEFORE I put an End to this Treatiſe, I think it will not be amiſs, tho' foreign to the Subject of Ceremonies, to ſhew the Conformity of Conduct obſerved by Romaniſts and Pagans, in order to advance their own Religion, and ruin their Opponents.

The Romiſh Church, at preſent, to raiſe our Veneration for it, boaſts of its Antiquity, which ſhe ſays is a (*a*) *Note of the true Church*, and that the Doctrines and Worſhip which we contend for, are meer Novelties, and that theirs are of Primæval Antiquity. Thus they endeavour to impoſe upon us, as the *Gibeonites* did upon *Joſhua*; (*b*) who, tho' they were near Neighbours, yet by the Help of their mouldy Bread, their ſtale Wine, old Clothes, and clouted Shoes, perſuaded him that they came from far. The ſame Argument

(*a*) *Bell. de not. Eccleſ.* c. 5. (*b*) *Joſ.* ix.

gument was made uſe of by the Pagans in Support of their Religion. And tho' the oldeſt Authors, from whom they had the Articles of their Faith, and the Ceremonies of their Religion, lived above a 1000 Years after *Moſes*, as *Joſephus* proves againſt *Appion*; yet were they ſo conceited of their Antiquity, that they would perſuade you they (*c*) were *older than the Moon.* This was their main Bulwark againſt Chriſtianity, the Profeſſors of which they treated as New-comers. Thus the Pagan *Cæcilius* ſays, that *Length of Time conferred Dignity and Holineſs upon their Temples and religious Ceremonies.* And *Tertullian* (*d*) ſays, that *Antiquity was an Argument the Heathen made great Uſe of in Defence of their Religion. Arnobius* (*e*) introduces the Heathen objecting to Chriſtians in this manner. 'Our Myſteries are older than yours, and for this Reaſon truer, and more worthy of Credit'. To which he anſwers, 'We are ignorant, forſooth, that Antiquity is a Parent very fertile of Errors. Our Forefathers, no Doubt, were neither capable of believing, nor reporting Falſhoods'. The Diſcourſe of *Symmachus*, in his Apology for Idolatry addreſſed to *Theodoſius* and *Arcadius*

(*c*) *Clem. Alex. Admon. ad Gentes.* (*d*) *Tert. Ap.* 29. (*e*) *Arnob.* L. I.

cadius is very eloquent on this Point. ‘ If great Antiquity, *ſays he*, can autho-
‘ riſe any Religion, it ought to preſerve
‘ Credit to ours, which has been confirmed
‘ by the Experience of many Ages. We
‘ ought to follow our Fathers who have
‘ happily trod in the Steps of their Pre-
‘ deceſſors. Imagine that the Genius of
‘ *Rome* appears before you, and addreſſes
‘ this Diſcourſe to you; Regard, moſt
‘ excellent Princes, the Age that I am ar-
‘ rived to by the Obſervance of theſe holy
‘ Ceremonies. Permit me to remark that
‘ theſe Cuſtoms were delivered to me by
‘ my Anceſtors, and that hitherto I have
‘ had no Cauſe to repent of adhering to
‘ them. As I am ſtill free, let me ſtill
‘ live on according to the Way I have
‘ been uſed to. It is this Form of Reli-
‘ gion that has ſubjected the World to my
‘ Laws. This drove *Hannibal* from my
‘ Gates, and the *Gauls* from my Capitol.
‘ And have I out-lived ſo many Misfor-
‘ tunes to be at laſt found Fault with in
‘ my old Age? Were I capable of under-
‘ ſtanding the Inſtructions now propoſed
‘ to me, yet it is too late, and would be
‘ even ſhameful to change at theſe Years’.
To this St *Ambroſe* replies by an *Anti-proſopœia*; ‘ *Rome* ought rather to have
ſaid; I do not at all bluſh at reforming in

'the laſt Days of my Life. Old Age 'ought to take Shame to itſelf when it 'profeſſes to be incorrigible'.

From this Diſcourſe of *Symmachus*, it appears, that beſides the Antiquity of which the Pagans boaſted, they ſupported their Religion by the *Authority* of their Fathers from whom they had it by Tradition. And this is the uſual Refuge of thoſe who have no good Foundation for their Practices. Thus the Woman of *Samaria*; (*f*) half Jew, half Pagan, defends her Superſtition by telling our Saviour, 'Our Fathers worſhipped in this Moun-'tain, and ye ſay that in *Jeruſalem* is 'the Place where Men ought to worſhip'. Where ſhe oppoſes the Tradition of her Fathers to the expreſs (*g*) Command of God, ordaining them to ſacrifice only in *Jeruſalem*. The good Opinion Men entertain of their Predeceſſors, makes them look upon it as next to Blaſphemy to make the leaſt Doubt of their Wiſdom, and that the making any Change in their Inſtitutions, is to ſhake the Foundation of the World, and violate all that is ſacred. And ſo they rather chuſe to go out of the Road with them, than to keep in the right Track with others. This is the Diſeaſe of the Church of *Rome*, which is continually twitting

(*f*) *Joh.* iv. (*g*) *Deut.* xii. 5. 2 *Chron.* vii. 12

twitting us with our Forefathers. The Biſhop of *Bellay* (*h*) calls them, 'The 'ancient Oracles, the old Oaks of *Dodona*'; and the Gloſs upon the Canon Law ſays, 'That we ought to look upon their Wri- 'tings as authentick even to the leaſt 'Tittle'. We are far from ſaying that our Fathers were not able to inſtruct us rightly in the Truth: We only maintain, that it is no ſufficient Reaſon for receiving an Opinion as true to ſay with the Heathen, that it was handed down to us from our Forefathers. St *Peter* ſpeaking of the Errors which the new Converts to Chriſtianity had abjured, ſtiles them. (*i*) 'Their vain Converſation received by 'Tradition from their Fathers'. Religion is a ſacred Thing; its Original is from Heaven, and not from Earth. And if it cannot be proved to us that the Articles propoſed to our Faith, are revealed by God, we neither can, nor ought to receive them. Our Fathers themſelves have told us, (*k*) 'That they are not our Maſters, 'but only Expounders of the Words of 'our Maſter'. 'Do not ſeek for any other 'Maſter, *ſays St* Chryſoſtom, Ye have 'the Word of God.—Ignorance of the

(*h*) *Du Bellai Avoiſine. Gloſ. in Diſt.* 9. *Can. Noli meis.* (*i*) 2 *Pet.* i. 19. (*k*) *Aug. de bono Viduitat. Chryſoſt. Hom.* 9. *in Coloſſ.*

'holy Scripture is the Fountain of all 'Evil'.

To prove that their Religion was the beſt, the antient *Romans* alleged the Extent of their Empire, the Glory of their Conqueſts, their Triumphs, Grandeur and Riches. *Symmachus* makes uſe of this Argument in the Diſcourſe mentioned above, ſetting forth to the Emperors (in order to gain their Favour to Idolatry) the Victories gained by *Rome* over all Nations during the Time they practiſed Idolatry. The Jews in the Time of *Jeremiah* (*l*) run obſtinately into the ſame Crime upon the ſame Conſideration. 'We will cer-'tainly do, *ſaid they*, whatſoever Thing 'goeth forth out of our own Mouth, to 'burn Incenſe unto the Queen of Heaven, 'and to pour our Drink-Offerings unto 'her, as we have done: We and our 'Fathers, our Kings and our Princes in 'the Cities of *Judah*, and in the Streets 'of *Jeruſalem*; for then we had Plenty 'of Victuals and were well, and ſaw no 'Evil. But ſince we left off to burn In-'cenſe to the Queen of Heaven, and to 'pour our Drink-Offerings unto her, we 'have wanted all Things, and have been 'conſumed by the Sword and by Fa-'mine'.

(*l*) *Jer.* xiv. 7.

'mine'. Theſe People concluded that the Religion of the Heathen, who worſhipped the Sun and the Moon, was the beſt, becauſe under it they enjoyed temporal Proſperity; whereas, by adhering to the Religion ordained by God, they were expoſed to Perſecution. The *Mahometans* reaſon after the ſame manner, and prove the Preference of their Religion from the Victories they formerly gained over the Chriſtians, and from their keeping many of them in Bondage. They have this Paſſage of the *Alcoran* frequently in their Mouths, 'That God has committed the 'Sword into the Hands of *Mahomet*, for 'the Deſtruction of Chriſtians'. As the Heathen boaſted of their own Proſperity, ſo they did not fail to inſult over the Miſery and Poverty of the Chriſtians. They ſtiled (*m*) them 'a wretched, poor, and miſerable Faction'; to which they replied, 'That their Poverty was not their Shame 'but their Glory.—That he who wants 'nothing is not poor.—That the ſuffering 'the Inconveniences of this Life, is not 'Puniſhment but Diſcipline.—That For-'titude is ſtrengthened by Affliction, and 'Diſtreſs is the School of Virtue.—That 'God was neither unwilling, nor unable 'to aſſiſt them; that he is the Governor 'of

(*m*) *Min. Fel.* c. 36.

'of all Things, and loves his People, but 'that he tries and examines them by Ad-'verſity, and explores their Sincerity by 'Calamities'. The Application of this to the Romiſh Church is obvious. She ſees herſelf at Eaſe and in Proſperity, and our Church under Oppreſſion, and hence ſhe draws great Advantages, and concludes that God favours them and hates us. Her Doctors maintain with a high Tone, 'That 'Temporal Proſperity is one of the *eſſen-'tial* Notes of the Church'. And this, no Doubt, with as much Reaſon as if we ſhould conclude, that *Lazarus* was a wicked, the rich Man a pious Perſon, becauſe one *fared ſumptuouſly*, and the other was *full of Sores, and deſired to be fed with the Crumbs that fell from his Table.* They (*n*) inſult our Miſery, they glory in the Succeſs they have at any time gain'd over the Oppoſers of their Party, and in the various Ills they have inflicted on us. And this they carry ſo far, that Cardinal *Bellarmin*, *Genebrard* and others reproachingly boaſt, that under Pope *Innocent* III. *the Throats of a hundred Thouſand* Albigenſes *were cut in one Day.*

The Pagans idolized the City of *Rome*, not only becauſe it was the Capital of the Empire,

(*n*) *Bell. de not. Eccleſ. Genob. Chron. Eccleſ* L. IV. *An.* 1219. *Avent. Ann.* L. VII. *Onuph in Vita Pii.* V.

Empire, but chiefly on Account of Religion, of which it was as it were the Center; and it is therefore ſtiled by *Athenæus*, 'The City of Heaven'. It was indeed the moſt noted Seat of Idolatry in the World; 'The Abode of the Gods'; as *Lucan* (*o*) calls it; 'The Goddeſs of the 'Earth and of the Nations'; as *Claudian* and *Martial* expreſs themſelves. They of the Romiſh Communion have ſtill the ſame Veneration for this City, and look upon it as 'the Centre, the Principle, and, 'Root of Chriſtian Unity', as *Du Perron* ſays. It is the Mother of Churches, and the Oracle of Religion: 'Rome, ſays *Schadder*, 'is the Head and Standard of 'Religion, how much ſoever Hereticks 'may rage againſt it, who would gladly 'ſee the eternal City eternally ruined, be-'cauſe it is the Seat of Truth'. *Blondus* (*p*) ſpeaks of it in Terms every whit as lofty: 'The Glory and Majeſty of 'the eternal City continues ſtill undimi-'niſhed, in its full Vigour: She ſtill re-'tains her Empire over Kingdoms and 'Nations; nor does ſhe ſtand in need of 'earthly Forces to ſupport her Dominion. 'But ſhe maintains it, becauſe God and

'*Jeſus*

(*o*) *Luc.* L. I. *Deum ſedes Mart.* L. XII. *Ep* 8. *Claud. in Conſulat. Still.* L. II. III. (*p*) *Blond Rom. Reſt.* L. III. *S.* 36, 37.

'*Jeſus Chriſt* our ſovereign Lord, have 'there eſtabliſhed the Seat of Religion, of 'which it is the Bulwark and Citadel'. Add we to theſe Encomiums of private Perſons, thoſe of the Popes themſelves. *Nicholas* III. ſays, (*q*) '*Rome* is the ſa-'cerdotal and *royal City*, and is con-'ſtituted the *Head of the World*, by be-'ing the Seat of the bleſſed St *Peter*'. Nothing more was wanting, but to make her ſpeak in Perſon, and declare herſelf in the Terms of the Woman in the Revelations; 'I ſit a Queen, and am no Widow, and 'ſhall ſee no Sorrow'. *Rev.* xviii 7. It is obſervable that the Title of Eternal at preſent beſtowed upon *Rome*, was likewiſe applied to her in her Pagan State, as appears from *Symmachus* and *Am. Marcellinus*, L. XV. c. 6, 26. c. 6.

For the Eſtabliſhment of Chriſtianity, God was pleaſed to make uſe of Miracles. In this Language it was that Unbelievers were ſpoke to; by this loud Voice from Heaven, the hardened Hearts of Infidels were made ſoft. Our Saviour himſelf wrought many, and his Diſciples employed them with Succeſs in the Converſion of the World: Nor did they quite ceaſe in the Church, tho' they were more rare, till ſome Ages after, as we learn from *Euſebius*

[(*q*) *Diſt.* 19. c. *Omnes. Egnat. de Princ. Rom.* L. I.

bius, *Origen*, and others. But then we ought carefully to diſtinguiſh between true Miracles as theſe were, and pretended ones, which are nothing but Impoſture, or perhaps the Illuſions of ſome evil Spirit. *Moſes* performed true ones, but they were counterfeited by the *Egyptian* Magicians; and as God eſtabliſhed the Jewiſh and Chriſtian Religions by diſplaying his Almighty Power, ſo *Satan* ſeduces Men by 'Signs 'and lying Wonders', as St. *Paul* ſpeaks. How many Inſtances of theſe do we find in profane Hiſtory? They tell us that *Att. Nævius* cut a Whetſtone thro' with a ſingle Stroke of a Razor; (*r*) that a Veſtal took up Water in a Sieve; that another drew a large Veſſel up the *Tiber* with her Girdle when the ſtrongeſt Machines could not move it; that *Veſpaſian* cured a blind Man by putting Spittle upon his Eyes, and a lame one by touching his Leg with his Nail; that *Adrian* was endowed with the ſame ſalutary Power, and not only in his Life-time gave Sight to a blind Woman, but that a Man likewiſe received the ſame Benefit by touching his Corps; that the Spectres of *Caſtor* and *Pollux* appeared at *Rome* to notify the Victory gained over *Perſeus* the very Night the

(*r*) *Liv.* L. I. *Lact. Inſt.* L. I. c. 8. *V. Max.* 8. 1. *S. Ital.* L. II. *Sueton. Veſp.* 7. *Tac.* H. 4. *Spart. in Adr.*

Battle was fought, &c. So that as *Tertullian* (*s*) ſays, 'Theſe Practices of De-'mons have kept Idolatry in Countenance'. The Church of *Rome* in like Manner has her Miracles; and tho' our Saviour (*t*) and his Apoſtles tells us that theſe are the Signs with which Antichriſt ſhall ariſe; ſhe inſiſts that they are *Notes* of the true Church. Her Legends, and the Writings of her Doctors are full of them; and there is no Fear of their being exhauſted, ſince (as St *Paul* expreſſes it) 'They have a 'God upon Earth'. But when we come to examine them cloſely, we find them of no better a Stamp, not a Jot leſs whimſical or dubious than the Pagan ones. They are either the juggling Contrivances of Monks, imported by them from the *Indies* perhaps, or ſome diſtant Country: (for Places at hand, eſpecially if they are reformed, furniſh out very few;) or Cheats impoſed upon the ignorant Vulgar; who, in Matters of Superſtition, 'do not ſee 'what they have before their Eyes': As *Marolles* (*u*) expreſſes himſelf in a Story he tells of an Image of the Virgin *Mary*, which was ſaid to drop Blood from a Wound given her by a Heretick with a Piſtol Shot: This Account he found to be falſe

(*s*) *Tert. Ap.* 12. (*t*) *Matt.* xxiv. 24. (*u*) *Mem.* p. 153.

falſe upon going to the Place himſelf, tho' many People averred that they had ſeen it; and added, for Confirmation, that fifty Thouſand People beſides themſelves had been Eye Witneſſes of it. Others of theſe Miracles are perhaps Illuſions of evil Spirits; ſuch are thoſe that we read in the Lives of *Sylveſter* II. *Gregory* VII. and ſome other Popes: Or laſtly, they are meer Tricks of Legerdemain: Such was that of *Muret* (*x*) near *Tholouſe*, where a Crucifix wept as was reported; which was performed by boring Holes thro' the hind Part of the Head, and paſſing thro' them two Vine Branches, whoſe Extremities came to the Eyes of the Statue, and bled at the Time the Sap riſes. The Cheat of the *Jacobins* at *Bern*, who were puniſhed by the civil Magiſtrate, and that of the *Cordeliers* of *Orleans*, are known to every body. Nor is it in this Age only, that Cheats of this kind have been practiſed; for *Nicolas de Lyra* complained of them Years ago; and ſays, that 'very 'great Impoſtures were often carried on 'in the Church of *Rome* by Miracles con-'trived by the Prieſts.. It is obſervable, that there is this farther Conformity between their Miracles and the Pagan ones (*y*)

(*x*) *F. de Foix Com. in Merc. Triſm.* c. 16.
(*y*) *Sleid. Hiſt. Eccl*

the greateſt Part of 'em are ſuch as no ways redound to the Good of Mankind: Whereas true Miracles, as were thoſe wrought by *Jeſus Chriſt* and his Apoſtles, generally ſpeaking, were Works of Beneficence. They delivered the Poſſeſſed, gave Sight to the Blind, Speech to the Dumb, Health to the Sick, Strength to the Lame, and Life to the Dead. And as the *Nyle* overflows its Banks only to enrich the Earth, ſo God ſeldom acts contrary to the uſual Courſe of Nature in his Operations, but in order to confer ſome Benefit upon Mankind.

Theſe are ſome of the Engines which falſe Religions have made uſe of to ſupport themſelves, and they have obſerved the ſame Conduct in order to ruin their Opponents.

And firſt, as it is the peculiar Property of Truth, to gain Mens Aſſent by Perſuaſion, and not by Conſtraint, as St *Athanaſius* (z) obſerves; ſo Falſhood is always eſtabliſhed by Artifice and Violence. Pagan *Rome* for the three firſt Ages exerciſed the moſt outrageous Cruelties againſt Chriſtianity; and, after the Example of *Egypt*, did all ſhe could to exterminate the People of God at their firſt Appearance, and to ſtrangle them in the Birth. But as ſhe per-

(z) *Athan. Ep. ad Solitarios.*

perceived that open Perſecution rather increaſed than diminiſhed the Number of Chriſtians; and that as *Julian* (*a*) ſaid, 'They flocked to Martyrdom like Bees 'to their Hives'. She ſtopped her Hand from ſpilling of Blood, with deſign to extirpate them by a ſurer Method though ſlower. The Emperor laſt named abated the Violences practiſed by his Predeceſſors, and employed other Means from which he expected better Succeſs. In order to this, he excluded the Chriſtians from all Offices, Magiſtracies and Governments of Provinces: (*b*) forbad them the Schools, and put all the Profeſſors who were Chriſtians out of the Chair, with intent that they ſhould ruſt in Ignorance, (which he thought was a ſure way to ruin Chriſtianity, and advance Paganiſm) or if any of them were deſirous of improving themſelves in human Literature, (*c*) that they ſhould be obliged to go for it to the Heathen Academies, whereby they might get ſome Tincture of Idolatry in their Youth. This Procedure was ſo harſh that the Pagans (*d*) themſelves blamed it, as appears from *Am. Marcellinus*, (*e*) one of *Julian*'s greateſt Flatterers. There is no Occaſion to draw a Parallel

(*a*) *S. Chryſ. Serm. de SS. Juvent. & Maxim.*
(*b*) *Greg. Naz. Orat.* 2. *contra Jul. Rufin.* L. I. c. 32.
(*c*) *Theod.* L. III. c. 17. (*d*) *Sozom.* L. V. c. 17.
(*e*) *A. Marc.* L. XXII. 23.

Parallel between theſe Days and ours; the Thing is but too notorious. The Romiſh Church ſet out with the moſt bloody Executions: 'The Maſſacre on St *Bartholo-* 'mew's, ſays M. *de Silhon*, (*f*) is the 'Conſequence of *Spaniſh* Councils and 'Italian Suggeſtions; it is the Fruit of 'that natural Spirit of theirs which they 'glory in'. *Rome*, no doubt was very deſirous of ſeeing the ſame Treatment continued *.

But perceiving thoſe at the Helm had too much Equity and Humanity to be guilty of *ſuch execrable Actions* (as *M. Pereſix*, (*g*) the Archbiſhop of *Paris* ſtiles them) ſhe ſet other Engines to work; and herein ſhe has ſo far ſucceeded, that notwithſtanding all the Favour expreſſed to us by our Sovereigns in their Edicts, whereby they grant us the Honour of bearing Offices, the Privileges of Schools, and the free Exercife of our Religion; yet our Enemies have in many Places reduced us to the Condition of the primitive Chriſtians. Nay, they charge us with extreme Arro-

(*f*) *Min. d'Eſtat.* L. II. d. 6.

* *It was not long before the Church of* Rome *ſaw theſe Wiſhes gratified by the Revocation of the Edict of* Nants. *What paſſed thereupon, needs not be repeated here. Every body knows that the Conſequence of it was the abſolute Extirpation of every Proteſtant out of the Kingdom of* France.

(*g*) *Hiſt. du Hen.* IV.

Arrogance for daring to claim the Enjoyment of the Immunities granted by theſe Edicts. (*b*) For the Clergy, ſpeaking by the Mouth of the Archbiſhop of *Sens*, cry out with Aſtoniſhment, ‘ And what ſhall I ‘ ſay, Sir, of that Confidence with which ‘ they preſume to ſet up Pretenſions to ‘ Offices and Magiſtracies of every Deno- ‘ mination? There is no Method more ‘ effectual for extirpating Hereſy, than by ‘ excluding Hereticks from the Honours ‘ and Dignities of the Kingdom’. I know not how it came to paſs that ſo great an Orator came to be ſo unguarded, as to lay himſelf and his Order open to the juſt Reproach of following the Maxims of *Julian* the Apoſtate; tho’ indeed, at the ſame Time, he did us great Honour by placing us in the ſame Station with the primitive Chriſtians.

That *God* who is alike our Judge and theirs, well knows that we are both of us thus abaſed for the ſame Cauſe! But in whatever State we live, we ſhall be ſtill content, provided they permit us to ſerve God according to his Will, and to render to our Sovereign Lord the King, all the Allegiance we are capable of according to the

(*b*) *Remonſtr. du 2. Avril.* 1656.

the Rank which his Goodneſs will permit us to hold in his Dominions *.

Some other Methods made uſe of by the Heathen againſt the primitive Chriſtians, were thoſe that follow. They burnt their Bibles and the Books wrote by them againſt Idols. They hinder'd, as far as they

* *I cannot here forbear making one Remark upon the Conduct of theſe Hugonots in this Point. Their Behaviour is exactly conformable to that of the primitive Chriſtians in the ſame Situation. They both lived under Governments where the eſtabliſhed Religion was idolatrous, and had both of them been perſecuted for the Exerciſe of their own. In theſe Circumſtances the utmoſt they requeſted from the Powers in being, was a* Toleration. *This appears from the Paſſage above, and from the Forty-ſixth Chapter of* Tertullian's *Apology, which is ſpent in Arguments to prove that Chriſtians were on many Accounts as juſtly entitled to this Indulgence, as the ſeveral Sects of Philoſophers; to every one of whom it was freely granted. This they therefore asked for,* but nothing more. *'A Chriſtian,* ſays he, *'has not the Ambition to aſpire even to the Office of an Ædile'.-- How widely different from this has been the Behaviour of the Separatiſts from the Church of* England? *The Puritans, ever ſince the Reformation, have been reſtleſs in their Endeavours to pull down the Church of* England *as by Law eſtabliſhed, and to erect their own Plan of Eccleſiaſtical Government in its room whoſe avowed Principle it is* to allow no Toleration at all. *That this has been their conſtant Deſign, and the Point they have always kept ſteadily in View, notwithſtanding their different Pretences at different Times, is proved to Demonſtration from their own Writers by the preſent Biſhop of* Worceſter *in his Anſwer to Mr* Neal. *And as to the Second Point, that if Presbyterianiſm were once eſtabliſhed by Law, there would be no Reaſon for any who differed from them to expect a Toleration; it appears plainly from the famous Letter from* Sion *College to the Aſſembly of Divines,* Dec. 18, 1645. *and from many Paſſages in the Sermons of their moſt eminent Divines in thoſe Days on ſolemn Occaſions, firſt collected and publiſhed in* 1670, *and reprinted in* 1736.

they cou'd, their meeting together to perform their Devotions; and cauſed, as they often complain, the Places of their Aſſembly to be pulled down. 'For what Cauſe, 'ſays Arnobius, (*i*) do our Books deſerve 'to be burnt? Why do you cruelly pull 'down our Buildings? the Places where 'we meet together to beſeech God to 'grant Peace to all Men, to beſtow his 'Grace upon Kings, and all that are in 'Authority, upon our Enemies as well 'as our Friends'. While I read this, I ſeem to have the Complaints of our poor Brethren of *Poictiers*, *Provence*, the Country of *Gex*, and others ringing in my Ears. Nothing touched the primitive Chriſtians ſo ſenſibly as the Treatment abovementioned. The Martyrs of *Africa* expreſſed their Grief at it in the following Terms, as quoted by *Baronius*. (*k*) 'In the Days of '*Dioclesian* and *Maximian*, Satan waged 'War againſt the Church of Chriſt in this 'manner. He cauſed our holy Books to 'be burnt, and the Temples of the Lord 'to be demoliſhed; the holy Ceremonies 'were forbad to be celebrated, and we 'were prohibited aſſembling together to 'perform our Devotions' 'We have 'ſeen with our own Eyes, *ſays* Euſebius,

(*i*) *Arnob.* L. IV. p. 35.

(*k*) *Baron. An.* 303.

(*l*) many Houſes dedicated and ſet a-
'part for the Invocation of the ſacred
'Name of God razed to the very Foun-
'dations, and the holy Scriptures carried
'into the Middle of the Street and burnt
'openly'. And in the tenth Book, laugh-
ing at this Rage of the Perſecutors, *he ſays*, 'That they acted like Dogs, biting
'the Stone thrown at them, and diſcharg'd
'their Rage on the Buildings ſet a-part
'for the Worſhip of God'. Tho' our Sorrow is not leſs, nor worſe founded than this of the Faithful of Old, as we feel the ſame Afflictions, yet dare we not expreſs it in ſuch vehement Language. However, we cannot help mourning in private, nor avoid confeſſing the Grief we labour under, to ſee ourſelves prohibited the Meeting together for the Worſhip of God, and that we are not allowed a Cover to ſhelter us from the Weather. Our Enemies (by whom I principally mean the Monks) uſually treat us as atheiſtical and profane Perſons; and true it is, that they do all that is in their Power to make us become ſo, by depriving us of all the ordinary Means of Piety. For they will not ſuffer us to have any Schools for the Inſtruction of Youth, and in many Places compel us to go fifty or ſixty Miles to hear

(*l*) *Euſeb H. E.* L. VIII. c. 6.

hear a Sermon. And in ſuch a Caſe what Wonder is it if ſome People live in Ignorance, and fall by Degrees into Atheiſm? If we committed Idolatry in our Churches, and went there to worſhip Wood and Stone: If we there adored the Creature, and not the Creator, or preached impious Fables, it wou'd then indeed be reaſonable for them to act as they have done. But ſince nothing is there propoſed, as all who frequent thoſe Places know, but what is contained in the Word of God; ſince we there pray for the King, and all in Authority under him, for the Proſperity of the whole Realm and all our fellow Subjects; ſince we there ſing the Praiſes of God according to the Pſalms of *David*, and adminiſter the Sacraments according to the Inſtitution of *Jeſus Chriſt*; ſince we there continually exhort the People to obey the King and his Miniſters; to be juſt, honeſt, chaſte, and moderate toward their Enemies; and, in ſhort, to practiſe all Chriſtian Virtues, and avoid all Sin; it cannot ſurely be thought ſtrange that we bewail the Loſs of Churches as the Deprivation of the greateſt Good this World affords.

But this is not yet all the Miſchief they have done us; we are in many Points beſides this like the primitive Chriſtians. We learn from their Writings, and thoſe

of their Enemies, that the Pagans defamed them moſt horribly. The Jews (*m*) aforetime, when they were the People of God, underwent the ſame Treatment. It was ſaid that they were the avowed Enemies of Mankind, and that their Religion (*n*) enjoined thoſe who were initiated in it to deſpiſe God and Man, to diveſt themſelves of all natural Affection, and to look upon the ſacred Names of Father and Mother, Brother and Siſter, Friend and Fellow Citizen, as Things indifferent.

A thouſand ſcandalous Stories were ſpread of their Religion, Original, and all the Inſtitutions and Opinions of the Nation, even ſo far as to charge them with worſhipping a Hog and an Aſſes Head for the true God; Satan intending by theſe Stories, to prejudice Mankind againſt thoſe People who alone were capable of drawing them out of Error and Miſery.

The Chriſtians met with no better Treatment. For it appears from their Apologies, that Chriſtianity was treated as an abominable Superſtition of Wretches deſerving the Hatred of all Men, and worthy of the ſevereſt Puniſhment. They were accuſed of being ſeditious Firebrands, Enemies

(*m*) *Tac. Hiſt.* L. V. *Strab.* L. XVI.
(*n*) *Democrit. apud Suidam. Plut. Sympoſ.* L. IV. c. 5. *Id. de contrad. Stoic. S.* 35. *Tert. Apol.* c. 16. 38, 39, 40.

Enemies to Peace, and Diſturbers of the publick Tranquillity. In ſhort, that they were the Cauſes of every Diſaſter that happened *. St *Auguſtin* (*o*) ſays it was a common Proverb among the Pagans, 'The Weather is exceſſive droughty, the 'Chriſtians are the Cauſe of it'. Their uſual Title was, Atheiſt and Profane; and when a poor Martyr was carried to Execution, (*p*) the Air rung with, 'Away 'with the Atheiſt'. When the profane Myſteries of the Heathen were going to be celebrated, the Officer's Proclamation was, 'If (*q*) there be here any Atheiſt, or 'Chriſtian, let him depart'. They were repreſented as moſt perfidious Perſons, (*r*) who looked upon nothing as ſacred, but the Superſtitions of their own Sect. They were branded as guilty of the vileſt Debaucheries; that their ſacred Aſſemblies were infernal Myſteries, wherein the inhuman Wretches murdered innocent Children, and made all preſent to taſte of their Blood; after which abominable Ceremony, the Candles were put out, and all manner of Lewdneſs and Inceſt committed promiſcuouſly. The Time wou'd fail me, ſhould I attempt to enumerate all the Calum-

(*) *Arnob.* L. I. (*o*) *Aug. de Civ. Dei* L. II c. 3. (*p*) *Juſt. Mart. Apol.* 2. *Quadrat. Melit.* (*q*) *Lucian Pſeudomant.* To. I. p. 888. (*r*) *Cyprian. contra Demetrian.*

lumnies of this Kind. It happened to the Profeſſors of his Truth, according to our Saviour's Prediction, 'That Men ſhould 'revile them, and perſecute them, and 'ſay all manner of Evil of them falſly for 'his Sake'. He was himſelf called a *Samaritan*, and poſſeſſed with a Devil; a gluttonous Man, and a Wine bibber, a Stirrer up of the People, and Fomenter of Sedition. The Church of *Rome* has treated all thoſe in the ſame Manner, who, for Reaſons of Conſcience, have ſeparated from her Communion. The Hiſtory of the *Vaudois* and *Albigenſes*, who left the Romiſh Church above five hundred Years (*f*) ago, furniſhes many Inſtances of the ſcandalous Imputations caſt upon them. They were repreſented as Sorcerers and Magicians; as inceſtuous Perſons, who met together only with a Deſign of committing the moſt infamous Lewdneſſes; and that (*t*) 'their ſole View in celebrating the Sab-'bath, was to meet the Devil there, who 'never failed being preſent at their Ren-'dezvous'. *Æneas Sylvius* ſays, that 'They 'uttered nothing but Blaſphemies; that 'they were not content with reprehend-'ing what was really amiſs, but ſnarled 'at all the World;—and were a damna-'ble

(*f*) *A. D.* 1170. (*t*) *Vignier. Hiſt. de l'Egliſe, l'An.* 1159.

'ble and peſtilent Faction'. (*u*) Others add, that 'They were an infamous Sect, 'who held it lawful to ſatisfy their Luſt 'by any way that offered; and provided 'it was dark, any promiſcuous Mixture 'was not to be found Fault with'. Theſe are the very ſame Aſperſions that were caſt upon the firſt Chriſtians by the Heathen, as appears above; and *Origen* informs us, that *Celſus* charges them with 'going 'to their Aſſemblies whenever they were 'in a lewd Fit, where the Candles being 'put out, every one laid hold on the firſt 'Perſon he met with; by which Calum-'ny, *ſays he*, many have been e-'ſtranged from the Chriſtian Religion'. Every body knows that we have been treated, and ſtill are treated in the ſame Manner. What ſhocking Stories have all along been publiſhed of our Religion? They are ſo like thoſe which were told of Chriſtianity at its firſt Appearance, that the Man muſt be blind who does not ſee that they both come from the ſame Mint. Tho' the Lives of its Profeſſors were honeſt, and they diſtinguiſhed themſelves by their Modeſty and other Virtues, and abſtained from many Liberties to which their Fellow Citizens let themſelves looſe, yet all was

(*u*) *Sand. Vif. Mon.* L. VII. *An.* 1198. *Cocc. Theſ.* To. I. L. VIII. Art. 3. *Anton.* 4 *Part. Sum. Tit.* ii. c. 7. *Guid. Carm. in Summ. Tit. de Hæres. Vald.*

was repreſented as Hypocriſy, and inſtead of following our Saviour's Rule, and judging of the *Tree by its Fruits*, they were cenſured for Things ſaid to be done by them in private (tho' no Proof was given of it) while their Virtues were not at all regarded. The firſt Chriſtians complained that they met with the ſame injurious Treatment from the Heathen. 'It is the 'common Talk, *ſays* Tertullian, that we 'are the wickedeſt of Men,—and the Re-'port is of long Standing, and yet not a 'Man attempts to prove the Truth of the 'Fact. Either therefore if you believe the 'Report, examine the Grounds; or if you 'will not examine, give no Credit to the 'Report.—You ſeem to care not to exa-'mine, only in truth, becauſe you dare 'not'. We might ſay the very ſame to our Enemies. For they were forced to confeſs(*x*) that our outward Behaviour was very commendable, tho' at the ſame time they inſinuated, that we committed a thouſand Abominations in private, and that we only met together to commit all kind of Debauchery after having regaled ourſelves and put out the Candles. Stories of this kind were ſpread all over the Kingdom in the Year 1577, when an Aſſembly of between three and four hundred Perſons were ſurpriſed

(*x*) *Hiſt. Eccl. Henry* II. L. II.

ſurpriſed in St *James*'s Street at *Paris*, where they were met at Night to receive the Sacrament. 'The common Opinion, 'ſays the *Hiſtory*, (*x*) was that this Meeting was with Deſign to junket together 'firſt, and then to put out the Candles and 'commit Whoredom promiſcuouſly. Farther, there were ſeveral Nuns and Monks 'preſent; theſe good Folks having ſuch a 'Character for Holineſs that no lewd Scene 'is talked of, but they are of the Party. 'The Curates and Lecturers publiſhed 'theſe falſe Stories, and even added, that 'they killed Children at theſe Aſſemblies, 'and did ſeveral Things at them of the 'ſame Nature with thoſe ſcandalous Imputations caſt on the primitive Church. 'Nor were theſe Stories vented only among 'the Populace, but were current among 'People of higher Rank, it being endeavoured to perſuade even the King himſelf of the Truth of 'em. For one of the 'Judges was introduced to his Majeſty, 'and informed him that many Couches 'were found in the Hall of this Houſe 'placed there for lewd Purpoſes, and the 'Apparatus for a noble and coſtly Banquet, which was to have been made

(*x*) *Hiſt. Eccl. Henry* II. L. II.

'there. This irritated the King extreme-
'ly, who would not ſuffer Perſons accuſed
'of ſuch Crimes to live upon the Face of
'the Earth'. It is no wonder that at the Beginning of the Reformation, when we were little known, ſuch Stories ſhould be vented, or that they ſtill paſs current in *Spain* or *Italy*, where a *Lutheran* is look'd upon as a Monſter: But it is amazing that in the Country where we live, in an enlightened Age, and after many Books and Apologies ſet forth, they ſtill continue to charge us with a thouſand Scandals, and endeavour to make us paſs for the moſt corrupt People in the World. However, Thanks be to God, we can truly ſay that more Immorality is committed in one Day in the Church of *Rome*, than among all the reformed Churches in a Year. The Doctrine we teach is ſlanderouſly reported (*y*) to be in the Main mere Atheiſm; we are ſtiled Hereticks, Schiſmaticks, Infidels, and Enemies to God, the bleſſed Virgin, and the Saints; Things are laid to our Charge which we reject with Horror; as that we believe good Works to be of no Uſe, that Holineſs and Innocence of Life ſignify nothing, that God is the Author of all Evil committed in the World. We are ſhamefully accuſed of being wanting

(*y*) *Poſſevin Biblioth. Sel.* L. VIII. c. 6.

ing in our Reſpect for the ſovereign Powers, to pay no Obedience to their Authority, nor to have any Regard for their Honour: And that nothing may be wanting which the bittereſt Malice can invent, 'tis whiſper'd about (*z*) that we approve Polygamy and Adultery, and think Fornication no Sin; that we eſtabliſh Libertiniſm, and erect an Azylum for the Reception of Vice and Error, into which we gladly receive Religions (*a*) of all Sorts however falſe, or wild they may be. The Books of our Adverſaries are full of ſuch Falſities as theſe, and they aſſert them with the utmoſt Confidence, not only in the Pulpit before their own People, but even to our Faces, and would perſuade us that we are not really the Perſons we know ourſelves to be, but ſuch as it pleaſes them to repreſent us. Hence it comes to paſs that many who are unacquainted with our real Sentiments, nor care for being informed of them; who only know us from the Reports of our Enemies, and ſee us only under the falſe Diſguiſe they put upon us, hold us in the greateſt Averſion. They talk of us as Enemies to God and the Chriſtian Religion, and impute to us all the Miſchief that happens in the World; in

(*z*) *Salmero in Evang.* T. V. *Tract.* 38. (*a*) *Le Jeſuite Meſnier de la S. Liberte.*

ſhort, they hate us as heartily as they wou'd love us, were they rightly informed of the Purity of our Faith, and the Uprightneſs of our Behaviour. No wonder then that People under ſuch Prejudices as theſe, ſtop their Ears and their Hearts againſt that heavenly Doctrine which is only taught in its original Purity in our Churches.

As blind Paſſion was the Author of all the Falſities invented to render the primitive Chriſtians odious, ſo by that unavoidable Contradiction which always adheres to Falſhood, after Men had reported much Evil of them, they made them a kind of Reparation by the Encomiums they were forced to give of their Innocence. The Pagans here were in the ſame Situation as the Jews, when they ſought falſe Witneſſes againſt our Saviour; (*b*) 'Many bore 'falſe Witneſs againſt him, but their Wit-'neſs agreed not together'. They blew hot and cold with the ſame Breath, and after they had ſaid all the Evil of Chriſtians that I have now mentioned, they concluded however, that they were good People (*c*). '*Caius Sejus*, ſays one, is a very good Man '—but he is a Chriſtian'. The Luſtre of their Innocence diſpelled the Fumes of Calumny.—The ſame Thing has befallen us. Their

(*b*) *Mar.* xiv. 56. (*c*) *Tert. Apol.* c. 3.

Their Calumnies have had the Effect of Soap in cleanſing us, whilſt all the Filth has remained to them. You may think perhaps, that the *Vaudois* and the *Albigenſes*, who have been ſo much decried, were the moſt abandoned of Mankind. No ſuch Thing. They were pious People who feared God, if Credit may be given to the Declarations of their Enemies. *James Liclenſten*, the *Dominican*, was outrageous againſt them, and yet he ſays, (*d*) 'That 'they were unblameable in their Lives 'and Manners, ſtrict Adherers to Truth in 'their Converſation, and that they were 'mutually bound together by an indiſſo-'luble Charity: But that one Thing, and 'only one, they were to be blamed for, 'that their Faith was unmoveable and of 'a pernicious Nature'. Had they adored the Pope and his Doctrines, they would have been canonized. The Inquiſitors ſent among them, gave them the ſame Teſtimony. One of them ſays, (*e*) 'That 'they were ſtrictly chaſte'. Another, 'That they abhorred all kinds of Lewd-'neſs, abſtained from all Sorts of Calum-'ny and vain Converſation, from Lying 'and Blaſphemy'. And another, That 'theſe Hereticks might be known by their 'Man-

(*d*) *Tract. de Bohem.* (*e*) *Rer. Bohemic. Scriptor. a M. Frehero Edit. Hanau* 1602. p. 231, 232.

'Manners and Converſation. For, *ſays* '*he*, They are modeſt in their Behaviour 'and ſhow no Vanity in their Dreſs'. The Declaration of *Claude Seiſſel*, an Archbiſhop, and Ambaſſador of *Louis* XII. may be believed, tho' he was their Enemy, as appears from the *Latin* Treatiſe he wrote againſt them; in which he pretends to have proved that they had erred from ſound Doctrine, but acknowledges (*f*), 'That 'they were People of Integrity, and un-'blameable as to the Obſervance of the 'Commandments of God'. The Emperor *Frederick* II. plainly ſhews that the only Reaſon why they were perſecuted with Fire and Sword, was becauſe they had ſeparated from the Church of *Rome*; for in the Conſtitutions he publiſhed againſt them, this is the ſole Reaſon alleged. And when *Henry* II. made Enquiry into their Morals by *Claude du Bellay*, the Return of the Proceſs run in theſe Terms, as recorded by *Thuanus* (*g*). 'That they 'were ſober, laborious People; Haters 'of Litigiouſneſs, and charitable to the 'Poor; that they punctually diſcharged 'the Taxes due to the King, and the 'cuſtomary Payments to their Lords; and 'that they ſhewed by their conſtant 'Prayers,

(*f*) *Pet. de Vineis Epiſt.* 25, 26, 27. (*g*) *Thuan. Hiſt.* L. VI. *A. D.* 1550.

'Prayers, and the Innocence of their 'Lives, that they had the Service of God 'at Heart'. Virtue and Piety are not now ſo entirely baniſhed our Churches, but our Enemies ſee and revere many Examples of both; and we can often hear them ſaying as the Pagans of old did, 'Theſe 'Men lead good Lives; nothing that is 'bad belongs to them but their Religion'. 'They practiſe, (*h*) *ſays* Coſter *the Jeſuit*, 'many Points of Morality which are good; 'they give Alms, build Hoſpitals, and 'ſhew great Moderation in their Conduct; 'you hear no foul Language among them, 'Oaths, or Blaſphemies, *&c*'. Now all this were very well, provided we went to Maſs.

The Pagans when they had blamed the primitive Chriſtians, and then juſtified them, being willing at any rate to find Fault with Something, inſtead of Crimes, condemned their very Virtues. For what was more Praiſe-worthy than the Charity which united them together, and made them love one another as cordially as if they had been Brethren, and induced them to pay all the good Offices to each other that they were capable of? And yet this was found Fault with. 'Strange, *ſays* 'Ter-

(*h*) *Coſter Enchir.* c. 2. *de Eccl.*

'*Tertullian*, (*i*) that ſuch Expreſſions of 'Chriſtian Charity cannot paſs with ſome 'Men without a Cenſure! Look, ſay ye, 'how theſe Chriſtians love one another?— 'How forward are they to ſtake down 'their Lives for one another?—Some of 'you deſame us for ſtiling ourſelves Bre-'thren.—And we are ſo by the divineſt 'Ties. We all acknowledge one and the 'ſame God, as our univerſal Father: We 'have all drank of one and the ſame holy 'Spirit, and are all delivered as it were 'from one common Womb of Ignorance, 'and called out of Darkneſs into his mar-'vellous Light.—We look upon ourſelves 'as one Body, informed as it were, by 'one Soul; and being thus incorporated 'by Love, we can never diſpute what we 'are to beſtow upon our own Members. 'Accordingly, among us, all Things are 'in common excepting Wives'. They of the Romiſh Church have treated us in the ſame Manner. They have made the Name of Brother (ſo common in the Apoſtolical Days, and the Times next to them) odious. They have turned it into Raillery and Ridicule, ſtiling the *Vaudois* and *Albigenſes*, (*) *Brotheretts*, becauſe they called one another *Brethren:* They charge the ſmall Charities, which, according to our

(*i*) *Apol* c. 39. 9. (*) *Frerots* inſtead of *Frères.*

our Abilities, we beſtow on the neceſſitous of our Communion, as a Crime againſt the State. Witneſs that celebrated Complaint of the Clergy made by the Mouth of the Biſhop of *Sens* to his Majeſty; he repreſented as a heinous Crime the Aſſiſtance given by ſome of our Churches to the poor People who had eſcaped the Maſſacre in the Vallies of *Piedmont*. 'Upon our giving a ſmall Alms to our Fellow Chriſtians, who were periſhing with Hunger, he ſays, 'That we have 'violated all Laws, thro' that turbulent 'Spirit which animates all our Actions; 'that theſe are freſh Inſolences, illegal 'Enterpriſes, politick Charities beſtowed 'with Deſign of entering into Alliances 'with Strangers which involve us in the 'guilt of Treaſon, and ſubject us to the 'Forfeiture of all the Rights and Immunities granted us by any Edict'.

—Vexat Cenſura Columbas.

The primitive Chriſtians often complained (*k*) of the Pagans, who to irritate the People againſt them, ſaid that their Religion was condemned by the Laws of the Land, that it was contrary to that of their Sovereign, and that they were therefore

(*k*) *Orig. cont. Celſ.* L. viii.

Enemies both to God and the Emperor, whoſe Majeſty they equally affronted. We are at preſent made odious by the ſame injurious Repreſentations, which are to the laſt Degree unjuſt, as they confound Heaven with Earth, the Rights of Men with thoſe of God. Our Monarchs are fully convinced that God alone is Lord of our Conſciences, as they leave us at Liberty in this Point: Grand as they are, they glory in acknowledging themſelves to be his Servants. In the delegating any Power to one of their Subjects for the good Government of the State, they ſtill reſerve what is eſſential to Royalty: In like manner, they know that whatever Authority God may have given them over the Lives and Fortunes of their Subjects, yet the Dominion over their Conſciences is reſerved to Him alone. This Glory he keeps to himſelf, and *will not give it to another.* We are of the ſame Opinion as the primitive Chriſtians, and ſay with *Tertullian*, (*l*) 'We 'think ourſelves bound to honour the Em-'peror as a Perſon of God's Election. And 'we think we may deſervedly ſay, that 'we have much the greateſt Share in *Cæ-'ſar*, as being made Emperor by our 'God. And therefore it is we who moſt 'effectually by our Prayers recommend 'him

(*l*) *Tert. Ap.* c. 33.

'him to God, becauſe by ſetting *Cæſar* 'below his God, we ſet him higher in his 'Affection to whom alone we ſubject 'him'. There are no Subjects in hid Dominions more faithful to him than thoſe who have thrown off the Pope's Authority, becauſe they own no Sovereign in this World but one, nor pay any Homage but to him and thoſe to whom he ſet under him.

In order to render the Chriſtians contemptible, the Pagans were continually reproaching them with the low Condition, and Poverty, both of the Author of their Religion, and of the Apoſtles who preach'd it to the World after him. (*m*) 'The Au-'thors of your Goſpel, *ſaid they*, were 'ignorant Men; dull and mean People; 'for which Reaſon they are not worthy 'of Credit'.—'It excites our Indignation 'and Sorrow, *ſays the Pagan* Cæcilius, 'to ſee ignorant Wretches without Study 'or Learning, nay ſcarce inſtructed in the 'firſt Principles of the loweſt Arts, talk-'ing dogmatically of the ſublimeſt Points 'in Nature, which have poſed the 'greateſt Philoſopers of all Sects, and in 'all Ages'. The ſame Reproaches are at preſent caſt upon us. A fine Piece of Work,

(*m*) *Min Fel. Octav.* 5. See alſo *Orig. cont. Cel.* l. I. *Lact. ant. Inſt.* L. V. c. 2, 3.

ſay they, for ſuch mean People as thoſe you call Reformers to take upon them ſo weighty an Affair as reforming the Church! 'Their Original, *ſays Abbot* Silhon, (*n*) 'was obſcure; they were diſgraced by the 'many Edicts iſſued againſt them, and 'often fled the Light to hide themſelves 'in Dens and Woods'. (*o*) And upon this Account it is that he thinks great Honour was done us, when we were admitted to Conference with the Biſhops at *Poiſſy*. 'Ought theſe People, *ſays he*, to have 'been placed in ſuch a conſpicuous Point 'of View as the Cardinal of *Lorrain* placed 'them? To introduce them to ſo noble a 'Conteſt, and permit them to enter the 'Field wherein he was to be their Oppo-'ponent, and they had the King and 'Princes for Spectators! Surely in this he 'acted very wrong'. This Man has a Heart as haughty as *Alexander* (*p*) who would not enter the Liſts becauſe he had not Kings to run with.—We are accuſed likewiſe of being illiterate. 'I have 'found, *ſays the learned Cardinal* du 'Perron, (*q*) that the Hugonots were 'without Learning and Knowledge, eſpe-'cially as to the Fathers, ancient Coun-'cils,

(*n*) *Min. d'Eſtat.* Tom. II. L. II. (*o*) See *doctrne curieuſe du Garaſſe.* (*p*) *Plut. in Alexandro* (*q*) *La Vie du Pere Paul.*

'cils, and Hiſtory'. The more wonderful therefore is it that God has wrought his Work by ſuch weak Inſtruments; that Truth in the Mouth of ſuch mean and ignorant Perſons has triumphed over Falſehood, tho' ſupported by the Luſtre of Purple, by Eloquence and Learning. Thus (*r*) 'God hath choſen the fooliſh Things 'of the World to confound the Things 'which are mighty, and baſe Things of 'the World, and Things which are de-'ſpiſed hath God choſen; yea, and Things 'which are not, to bring to nought Things 'that are; that no Fleſh ſhould glory in 'his Preſence'. Is it not, *ſays St* Au-'guſtin, (*s*) almoſt incredible that Men of 'ſuch mean Birth as the Apoſtles, ſo few 'in Number, ſo devoid of Letters ſhou'd 'be able to perſuade the World, and even 'the learned themſelves into the Belief of 'ſuch wonderful Things? In this the 'Power of God appears moſt conſpicu-'ouſly, that he made uſe of ſuch con-'temptible Witneſſes'.

(*t*) Let us remark one Conformity farther ſtill more ſurpriſing, which ſhews that the Enemy of Chriſtianity always acts in the ſame manner. It is no wonder that the *Gentiles*, (*u*) who had no Knowledge of

(*r*) 1 *Cor.* i. 27. (*s*) *Aug. de Civ. Dei.* L. XII. c 5. (*t*) *Arnob.* L. I. (*u*) *Joſ. cont. App.*

of the true God, nor any Illumination from his Spirit, and ſo cou'd not diſtinguiſh his Voice from the Voice of Man, (*x*) ſhou'd ſpeak with Contempt of the holy Scriptures; that they did not perceive the Divinity of them; that they derided the Style and Expreſſion there uſed; that they accuſed them of being void of the Delicacy and Politeneſs of the World; ſimple, incorrect, and without Ornament or Eloquence; that they refuſed to ſubmit to their Authority, and that the Myſteries therein contained, ſeemed to them impoſſible and incredible; that *Celſus*, *Julian*, *Porphyry*, and ſome other Unbelievers, have blaſphemed them and endeavoured to find Spots in the Sun; that they have maliciouſly ſcraped together every thing that they judged capable of turning them into a profane Senſe, and giving them what they thought had the Appearance of Contradiction and Abſurdity. But now, who is there that will not be grievouſly ſcandaliſed at ſeeing the Doctors of the Romiſh Church, giving Vent to the ſame Impieties, and that the moſt ſignaliſed among them are they who ſpeak with the greateſt Contempt of theſe divine Oracles? I will not here produce the Jeſuits who have wrote expreſs Treatiſes upon this Point, as among

(*x*) *Orig. cont. Celſ.* L. I.

among the reſt *Garaſſe* in his *Doctrine Curieuſe*: It may be ſaid the Men of this Order have many ſcandalous Maxims peculiar to themſelves; and I have read in the Morals of *Ives*, the Capuchin, a Cenſure of this profane Book and its Author: 'Our Age, 'ſays he, has beheld very raſh Impieties; 'obſcene Diſcourſes have been publiſhed 'gloſſed over with Expreſſions taken out 'of holy Scripture, by which Means all 'the Reſpect due to it has been violated'. I will therefore only produce Perſons of great Eminence. Among theſe, Cardinal de *Sourdiſe* declares, that, without the Authority of the Church, 'He would give no 'more Credit to St *Matth.* than to *Livy*'. The Cardinals *Hoſius* and *Bellarmin*, ſpeak ſtill worſe of them, maintaining that, were it not for the Pope, 'They ſhould have 'no more Eſteem for the Scripture, than 'for the *Koran* of *Mahomet*, or *Æſop*'s 'Fables'. The celebrated M. *du Perron* goes beyond them all. In his Reply to the King of *Great-Britain*, he employs a whole Chapter (*L.* VI. *c.* 6.) in expoſing, as it were, above board, every Thing that he thinks conducive towards the taking away all Reſpect to the holy Scriptures; ſaying, after producing ſeveral Paſſages out of them, 'That thoſe Things appear to common Senſe full of Abſurdity and Contradiction

'diction; that one cannot read them without running the Risk of falling into Contempt of them and Unbelief; that they 'ſhock good Manners, and may lead Men 'into Hereſy'. It is ſurpriſing, that Doctors who ſtyle themſelves the only Maſters of Chriſtians, and Depoſitories of the divine Oracles employ their Eloquence and their Credit to ruin the Foundation of the Faith; that they who ſhould defend the holy Scriptures, employ the Arms of Pagans to fight againſt them; that they raiſe Impieties out of the Grave, which were choaked in their Birth; and that inſtead of ranging themſelves with the antient Doctors, with *Juſtin Martyr*, *Tertullian*, *Origen*, *Clemens Alexandrinus*, &c. they ſide with the Pagans our common Enemies. For our Parts, we are very careful not to abandon ſo good a Cauſe. Our Miniſters maintain it with Succeſs upon the Memoirs of theſe antient and noble Advocates. Let the World judge who are the better Chriſtians, they who with the Pagans do their utmoſt to deſtroy the Scriptures; or we who ſtrenuouſly contend for the Support of their Divinity with the primitive and moſt glorious Champions of Chriſtianity.

It is pleaſant enough to obſerve the Manner in which the Pagans talked of the Chriſtian Religion and the Profeſſors of it. In their Opinion, Chriſtians were the moſt extravagant People in the World, and their Religion, the greateſt Abſurdity. They made it the ſtanding Subject of their Raillery; and the Articles of our Faith, eſpecially that of God manifeſt in the Fleſh, were, in their Opinion, meer Fooliſhneſs. The Doctrine of Chriſt's Birth of ſo mean a Perſon in a Stable; his Life paſſed in Poverty; his Apoſtles, Fiſhermen and Tentmakers; his ignominious Death upon a Croſs, and, notwithſtanding all this Indigence and Miſery, his Promiſe to his Diſciples of raiſing them from the dead, and making them eternally happy; this was what they could not digeſt. 'Chriſt cru-'cified was to the Jews a Stumbling-block, 'and to the *Greeks* Fooliſhneſs'. Such was the Subject of their Sneers! And did not this Treatment come with a good Grace from Men whoſe own Religion was full of monſtrous and wild Extravagancies? They derided the Diſtinction of the Perſons of the Deity into Father and Son, ſaying that God did neither beget, nor had Wife or Son. A fine Argument in the Mouth of theſe Unbelievers! who peopled Heaven with the Baſtards of their Gods, placed

Proſtitutes in the firſt Rank there, married ſome of their Gods to their own (*y*) Siſters, talked of nothing but their Adulteries, Inceſts, or Actions that were worſe: who filled their Theology with Intrigues of their *Jupiter*; equipping him out in the Shape of ſome Beaſt, Bird or Serpent, for the Enjoyment of mortal Beauties. They rejected the Myſtery of the Incarnation as a groſs Impoſture, and could not bear to hear that a Man was the true God whom we ought to worſhip; and yet after this Niceneſs they were ſo abſurd as to place in the Number of their Gods not only Men, but Beaſts with the Head of a Dog and Body of a Lion, and monſtrous half Gods and half Men; they worſhipped, as the *Egyptians* did, an Ox which they called *Apis*, Serpents and Crocodiles, and other Sea and Land Animals, amphibious Creatures, and Plants, having the Advantage of being furniſhed with Gods out of their Gardens. (*z*) They accuſed the Chriſtians of Extravagance in profeſſing to believe that tho' *Jeſus* died, yet he was really and truly God, while they themſelves believed the ſame of many of their own Deities; as of the Children of *Saturn*, who were devoured as ſoon as born; of *Hercules* who was burnt upon Mount *Oeta*; of *Æſcula-*

(*y*) *Tertul. Apol.* c. 21. (*z*) *Lact. Inſt.* Q. I. c. 9, 10.

Æſculapius who was killed by Lightning; of *Caſtor* and *Pollux*, who died every Day; *Cicero* (*a*) himſelf informing us that the Sepulchre of *Jupiter* was to be ſeen in the Iſland of *Crete* in his Time.

Our † Adverſaries behave almoſt in the ſame Manner at preſent. They talk of us as Fools and Idiots; our Perſons and our Belief are the Subject of their Railleries, and, inſtead of bewailing their own State, they divert themſelves with ſatiriſing us; which Conduct, if the real State of Affairs be conſidered, is quite as rational as the Behaviour of the Pagans juſt now mention'd. We worſhip one God alone thro' Jeſus Chriſt; we believe nothing as neceſſary to Salvation, but what is agreeable to his Word and right Reaſon, or that is contrary to his Wiſdom, his Glory or any of his Attributes. What are They then who deride us? They are People who call themſelves Chriſtians, and worſhip dead Men and Women whom they ſtile Saints; the Sacrament-Bread, Relicks, Images and Croſſes: People, who believe that a Man can make his God by the Breath of his Mouth, cauſe him to come down from Heaven, handle him, ſhut him in a Box, carry him thro' the Streets, ſacrifice him, eat him, reduce him to ſuch a State that he is expoſed to all kind of Inſults

(*a*) Cic. *de Nat. Deor.* † *The Papiſts.*

ſults, (*b*) to be putrified, turned into Worms, or devoured by Vermin; (*c*) to be under the Influence of Necromancers and Sorcerers, and thoſe poſſeſſed by evil Spirits; to be daubed in the Mire or Places more filthy; as *Gregory* II. expreſſes it. (*Direct. Inquiſ.* Part ii. Qu. 10.) Thoſe that inſult us are People, who believe that a human Body, incarnate long ſince of the Virgin *Mary*, may be formed a new of the Subſtance of Bread; without being multiplied, may be in a thouſand Places at once, and in any one of them without occupying any Space: People, who change Body into Spirit by rendering it inviſible and impalpable; and again change God, who is a Spirit, into Body, by repreſenting him under corporeal Images: People, who believe that our Lord is at the ſame time alive in Heaven, where he enjoys perfect Happineſs, and exerciſes all the Functions of his glorified human Nature, and here on Earth in a dead State, wherein he can perform no vital Function, being incapable of ſeeing, hearing or moving: (*d*) 'having Eyes but 'ſees not; Ears, but hears not; a Noſe, but 'ſmells

(*b*) *Cauteles de la Meſſe.*

(*c*) Theſe are the very Words of a Letter of Biſhop *Geraldin*, to the Emperor *Charles* the Vth. wherein he asks his Aſſiſtance in rebuilding the Church of his See.

(*d*) *Pſ.* cxv.

'ſmells not; Feet, but walks not': in a State more like that of the Heathen Idols, than the true God whom Chriſtians worſhip. So that we may juſtly demand of theſe Men who hold ſuch ſtrange Opinions, as the primitive Chriſtians (*f*) did of the Pagans, 'Tell us freely, wou'd you chuſe to be like 'the God you worſhip? Wou'd you ſee in 'the ſame Manner he ſees? Hear as he 'hears? And have your other Senſes as he 'has them? No ſurely. What ſhall we 'ſay then of that God, to be like whom 'it would be a Diſgrace?' They who hold and teach ſuch abſurd Doctrines as thoſe now mentioned, and many others like them which our Doctors have refuted, have ſmall Reaſon to mock at us, who appear ridiculous to them, becauſe we cannot digeſt Opinions ſo contrary to Scripture, to Reaſon, and to Senſe. We may ſay with the Prophet *Iſaiah*, (*g*) 'Againſt whom 'do ye ſport yourſelves? Againſt whom 'do ye make a wide Mouth, and draw 'out the Tongue? Are ye not Children of 'Tranſgreſſion?——enflaming yourſelves 'with Idols under every green Tree? One Day they will change their Sentiments and their Language, and be compelled to ſay with thoſe in the Book of Wiſdom, 'Be-

'hold

(*f*) *Aut. Recogn.* L. V. (*g*) *Iſ.* lvii. 4.

‘ hold theſe were they whom we ſome time
‘ had in deriſion;—We Fools counted
‘ their Life Madneſs, and their End to
‘ be without Honour; how are they num-
‘ bered with the Children of God, and
‘ their Lot is among the Saints! *Wiſd.* v. 4.

FINIS.